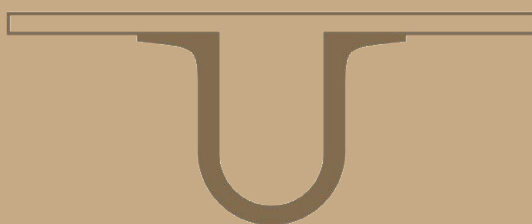




UNIVERSIDADE D
COIMBRA



Zhang Yuhao

**CONFUCIUS INSTITUTE AT THE UNIVERSITY OF
COIMBRA: THE STATUS QUO AND THE FUTURE**

Relatório de estágio no âmbito do mestrado de Ciências de Educação
orientada pela Professora Doutora Maria Teresa Ribeiro Pessoa e apresentada à
Faculdade de Psicologia e de Ciências de Educação da Universidade de Coimbra

Junho de 2019

Acknowledgements

Upon graduation, I would like to extend my sincere gratitude to my supervisor, Professor Doutora Maria Teresa Ribeiro Pessoa for her caring and patient guidance. From the selection of the subject, the design of the questionnaire, to the finalization of the thesis, Professor Pessoa gave me patient guidance. I am deeply grateful of her help.

Thanks to ICUC's director Huang Zaiwei and director Cristina Zhou for helping me during my internship and providing valuable suggestions for my thesis.

At the same time, I would like to thank the teachers of ICUC, professor Guo Liangyan, professor Yan Chunming, professor Lin Yuqing and secretary Olga Canas for their great help. They sacrificed their time to collect questionnaires for me.

Special thanks should give to the Chinese exchange students in the University of Coimbra during 2018 to 2019 school year. We spent a very happy academic year and accomplished some great cultural activities.

Finally, I am indebted to my parents for their tremendous motivation during the year.

List of Acronyms

ACSS: Administração Central do Sistema de Saúde

ACTFL: American Council on the Teaching of Foreign Languages

CI: Confucius Institute

CLC: Chinese Language and Culture

FCTUC: Faculdade de Ciência e Tecnologia da Universidade de Coimbra

FEUC: Faculdade de Economia da Universidade de Coimbra

FLUC: Faculdade de Letras da Universidade de Coimbra

FMUC: Faculdade de Medicina da Universidade de Coimbra

Hanban: Office of Chinese Language Council International.

HSK: Chinese Proficiency Test

HWTM: Health and Wellness in Traditional Chinese Medicine

ICUC: Confucius Institute at the University of Coimbra

TCM: Traditional Chinese Medicine

UC – Universidade de Coimbra

Abstract

This document is an internship report performed for the obtaining of the Master's degree in Education Sciences by the Faculty of Psychology and Educational Sciences of the University of Coimbra, which took place in the Confucius Institute at the University of Coimbra. The Internship began in September 2018 and ended in June 2019.

The Confucius Institute at the University (ICUC) established in July 2016 and developed rapidly in the last two years. However, ICUC still has some shortcomings in this period. At present, few people have conducted a comprehensive survey as well. Therefore, the research may be meaningful for a better development of ICUC.

This thesis will firstly introduce the basic information and development of ICUC, Secondly, it will summarize the current situation of ICUC, this part contains the staff information, curriculum setting, student information etc. Thirdly, by means of interview, questionnaire, and data analysis, I will make a comprehensive research on ICUC, in terms of basic information, teaching effect and students' feedback on different courses, and conduct some interviews with teachers and directors in ICUC. Lastly, to summarize the data collected from questionnaires and interviews, I will sum up the shortcomings existing in the Confucius Institute at the University of Coimbra and give out my suggestions.

Resumo

Este documento é um relatório de estágio realizado para a obtenção do Mestrado em Ciências da Educação pela Faculdade de Psicologia e Ciências da Educação da Universidade de Coimbra, que decorreu no Instituto Confúcio da Universidade de Coimbra. O estágio começou em setembro de 2018 e terminou em junho de 2019.

O Instituto Confúcio da Universidade (ICUC) estabeleceu em julho de 2017 e desenvolveu-se rapidamente nos últimos dois anos. No entanto, o ICUC ainda tem algumas deficiências neste período. Atualmente, poucas pessoas realizaram uma pesquisa abrangente também. Portanto, a pesquisa pode ser significativa para um melhor desenvolvimento da ICUC.

Esta tese apresentará em primeiro lugar a informação básica e desenvolvimento da ICUC. Em segundo lugar, resumirá a situação atual da ICUC, esta parte contém a informação da equipe, a configuração do currículo, a informação do estudante, etc. Terceiro, por meio de entrevista, questionário e análise de dados. , Farei uma pesquisa abrangente sobre ICUC, em termos de informações básicas, efeito de ensino e feedback dos alunos sobre diferentes cursos, e realizar algumas entrevistas com professores e diretores no ICUC. Por último, para resumir os dados recolhidos em questionários e entrevistas, vou resumir as lacunas existentes no Instituto Confúcio da Universidade de Coimbra e dar as minhas sugestões.

Index

Chapter 1 - Introduction	13
1.1 <i>Reasons for Choosing the Topic</i>	13
1.2 <i>Research meaning</i>	15
1.3 <i>Research ideas</i>	17
1.4 <i>Literature review</i>	19
1.4.1 <i>Literature about pedagogy</i>	19
1.4.2 <i>Literature about the Confucius Institute around the world</i>	22
1.4.3 <i>Literature about the Confucius Institute in Portugal</i>	24
Chapter 2 - Development of the Confucius Institute at the University of Coimbra ...	26
2.1 <i>The establishment of the Confucius Institute at the University of Coimbra</i>	26
2.1.1 <i>Background of the establishment of the Confucius Institute at the University of Coimbra</i>	26
2.1.2 <i>The establishment of Confucius Institute at the University of Coimbra</i>	29
2.2 <i>Overview of the Confucius Institute at the University of Coimbra</i>	30
2.2.1 <i>Staff information</i>	30
2.2.2 <i>Students information</i>	32
2.2.3 <i>Curriculum setting</i>	34
2.2.4 <i>Textbook and tuition fee</i>	39
2.2.5 <i>Culture activities in the Confucius Institute at the University of Coimbra</i> ...	42
Chapter 3 - Teaching Status and Investigation Analysis of Confucius Institute at the University of Coimbra	48
3.1 <i>Questionnaire for CLCs students</i>	50
3.1.1 <i>Introduction</i>	50
3.1.2 <i>Participants</i>	51
3.1.3 <i>Questionnaire design</i>	51
3.1.4 <i>Data analyze of questionnaire for Chinese language course</i>	52
3.1.4.1 <i>learning motivation</i>	54
3.1.4.2 <i>teaching effect</i>	59

3.1.4.3 language curriculum, and the satisfaction of teachers.....	65
3.2 Questionnaire for TCM students.....	70
3.2.1 Introduction.....	70
3.2.2 Participants.....	71
3.2.3 Questionnaire design.....	71
3.2.4 TCM course questionnaire analysis.....	72
3.2.4.1 language part.....	72
3.2.4.2 Teaching effect.....	75
3.2.4.3 Feedback.....	77
3.2.4.4 Suggestions to the course.....	81
3.3 Questionnaire for culture activities.....	82
3.3.1 Introduction.....	82
3.3.2 Participants.....	82
3.3.3 Questionnaire design.....	83
3.3.4 Culture activities questionnaire analysis.....	83
3.3.4.1 About basic information.....	83
3.3.4.2 About feedback.....	85
3.4 Interview with teachers and directors in ICUC.....	87
3.4.1 Introduction.....	87
3.4.2 Participant.....	87
3.4.3 Interview design.....	88
3.5 Conclusion.....	88
Chapter 4 - Shortcomings in ICUC.....	90
4.1 About Textbooks.....	90
4.1.1 About “relevance”	90
4.1.2 About “Practical”	91
4.1.3 About “Systematic”	92
4.1.4 About “Interesting”	93
4.1.5 Specific Chinese Language Textbook.....	94
4.1.6 Lack of related teaching materials.....	95
4.2 About teachers and teacher training.....	95
4.2.1 Language problem.....	96

4.2.2 Culture problem.....	96
4.2.3 Teacher changes Frequently.....	97
4.2.4 Lack of local teacher.....	98
4.2.5 The insufficient number of Confucius Institutes teachers.....	98
<i>4.3 About curriculum.....</i>	<i>99</i>
4.3.1 Lack of specific classes.....	99
4.3.2 Time arrangement.....	99
4.3.3 Cross-cultural issues in TCM courses.....	101
4.3.4 Lack of practice in TCM course.....	101
<i>4.4 High turnover rate of students.....</i>	<i>101</i>
<i>4.5 Cultural activities.....</i>	<i>104</i>
Chapter 5 - Suggestions for ICUC.....	106
<i>5.1 About textbooks and teaching materials.....</i>	<i>106</i>
5.1.1 Make full use of existing teaching materials.....	106
5.1.2 The use of specific Chinese textbooks.....	106
<i>5.2 About teachers.....</i>	<i>107</i>
5.2.1 Developing Portuguese Chinese-language teachers.....	107
5.2.2 Co-teaching.....	107
5.2.3 Teacher training.....	108
<i>5.3 About curriculum.....</i>	<i>109</i>
5.3.1 Add some specific classes.....	110
5.3.2 More cooperate with the Faculty of Art and Humanities.....	111
5.3.3 Distance learning.....	112
<i>5.4 About culture activities.....</i>	<i>113</i>
Conclusion.....	116
Reference.....	119
Annex.....	131
<i>Annex I – Questionnaire for CLCs Students.....</i>	<i>131</i>
<i>Annex II – Questionnaire for TCM students.....</i>	<i>138</i>
<i>Annex III – Questionnaire for Cultural Activity.....</i>	<i>141</i>
<i>Annex IV – Protocol Question for TCM teachers.....</i>	<i>145</i>
<i>Annex V – Protocol Question for CLCs teachers.....</i>	<i>147</i>

<i>Annex VI – Interview with Director Huang Zaiwei (Chinese edition)</i>	152
<i>Annex VII – Interview with Director Huang Zaiwei (English edition)</i>	160
<i>Annex VIII – Interview with Director Cristina Zhou (1)</i>	171
<i>Annex IX – Interview with Director Cristina Zhou (2)</i>	177
<i>Annex X – Interview with Professor Yan Chunming</i>	183
<i>Annex XI – Chinese food workshop</i>	185

Index of Tables

Table 1 - Time of establishment of Confucius Institute/Classroom in Portugal.....	27
Table 2 - Timetable of Chinese Language course and Traditional Chinese Medicine course in 2 nd semester of 2017/2018.....	35
Table 3 - Timetable of Chinese Language course and Traditional Chinese Medicine course in 1 st semester of 2017/2018.....	36
Table 4 - Timetable of Chinese Language course and Traditional Chinese Medicine course in 2 nd semester of 2017/2018.....	37
Table 5 - Tuition fees and textbooks of Confucius Institute of University of Coimbra from 2017 to 2019.....	40
Table 6 - Cultural activities of the Confucius Institute at the University of Coimbra in 2018.....	42
Table 7 - Work arrangement of the Confucius Institute at the University of Coimbra in 2019.....	45
Table 8 - Information about questionnaire.....	49
Table 9 - Basic information about students.....	52
Table 10 - In the Confucius Institute, what do you want to study most?	55
Table 11 - How much time have you studied Chinese	56
Table 12 - Do you think learning Chinese is learning what?	58
Table 13 - Which part of Chinese does you think is the most difficult to learn.....	60
Table 14 - Which language element do you think is the most important	60
Table 15 - Students opinion about class arrange	61
Table 16 - What kind of relationship do you think teachers and students in Chinese teaching?	68
Table 17 - What kind of teaching style you want in your class?	69
Table 18 - You expect your teacher in class.....	69
Table 19 - Can you understand teacher's English in the class?	72
Table 20 - What do you like the teacher to speak in the class?	73
Table 21 - Can you understand the teaching material in the class?	73
Table 22 - Would you suggest this course to other students in the future?	75
Table 23 - Through this course, what in the following aspects you have had?	75
Table 24 - Through this course, what do you think you are more interested in?	76

Table 25 - What can you benefit from this course?	76
Table 26 - Are you satisfied with the TCM course in this semester?	77
Table 27 - What part of the course do you like to learn more?	78
Table 28 - What part of the course do you like to learn less?	78
Table 29 - If you choose No, what are the reason?	79
Table 30 - If you choose Yes, what are the reasons?	79
Table 31 - If the following courses are offered in the future, you would like to choose.	80
Table 32 - Nationality of participants.	84
Table 33 - What do you think you are more interested in?	86
Table 34 - What can you benefit from this course?	86
Table 35 - Which part of the workshop you like most?	86

Index of Charts

Chart 1 - How did you know the Confucius Institute.....	54
Chart 2 - Factors may improve Chinese language skill.....	58
Chart 3 - the main reason that listening Chinese is difficult.....	62
Chart 4 - the main reason that speaking Chinese is difficult.....	63
Chart 5 - what kind of new words do you think can help you to improve your speaking?	63
Chart 6 - What kinds of classroom game do you have before?	65
Chart 7 - Time arrangement of each class.....	66
Chart 8 - Do you prefer your teacher speak Portuguese in class?	67
Chart 9 - what do you think is better to use when the teacher answer the questions...67	
Chart 10 - Would you like to continue the TCM study in the future?	79
Chart 11 - Are you satisfied with this workshop.....	85
Chart 12 - Time arrangement of class in ICUC (1)	100
Chart 13 - Time arrangement of class in ICUC (2)	100
Chart 14 - Number of student in Confucius Institute at the University of Coimbra in 2018.....	103

Chapter 1 - Introduction

1.1 Reasons for Choosing the Topic

Before 2016, I had never thought I will live in Portugal, 8800 kilometers away from my hometown, for about three years. It was really a coincidence when I travelled to Serdar, I met a Portuguese girl called Catarina Piedade, she was the first Portuguese arrived at that Tibetan town and what's more, she is the first Portuguese I met in my life. She told me that if I want to have a further study, Portugal will be a great choice. And I was disappointed with my work to teach English in primary school at that time. Catarina helps me a lot when I finally decided to study in Portugal. She sent some emails to the University of Coimbra and explained what I should prepare while applying course here. Just like Confucius Institute, Catarina was like a bridge between University of Coimbra and me.

Since I arrived in Coimbra, language became the biggest problem anywhere. Although I had learned Portuguese for half a year before I began my master course, language problem always surrounds me, not only in class, but also in my daily life. Until I do my internship in Confucius Institute at the University of Coimbra, I found compared with Chinese people learning Portuguese, Portuguese people learning Chinese is more difficult. However, while I was chatting with different teachers or students about Chinese learning, they all think it is a tendency to do this, even if learning Chinese is difficult.

With the development of the cooperation in the area of political, economic and culture between China and other countries, more and more people think it is necessary to learn Chinese, the requirement of Confucius institute has rapidly increased these years.

According to the data of Hanban¹, the first Confucius Institute was established in Korea in 2004. thirteen years later, until the end of 2017, 525 Confucius Institutes and 1,113 Confucius Classrooms were established in 146 countries and regions around the world. (Confucius Institute annual development report, 2017). It is unbelievable that in 12 years, Confucius Institute can develop in a rapid speed and cover quite a lot of countries.

¹ Hanban: Office of Chinese Language Council International.

Since the establishment of the first Confucius Institute in 2004, the image of Confucius Institute is not only an institution to teach Chinese language, but also an organization in which, Chinese culture can connect, communicate and spread to other countries. “In this case, Confucius Institutes as cultural export institutes are in the similar case with western cultural organizations. They not only aim at promoting Chinese language and culture abroad, but also devoting to nation branding of China” (Hartig, 2011). According to the Constitution and Bylaws of the Confucius Institute:

Confucius Institutes devote themselves to satisfying the demands of people from different countries and regions in the world who learn the Chinese language and culture by these peoples, to strengthening educational and cultural exchange and cooperation between China and other countries, to deepening friendly relationships with other nations, to promoting the development of multi-culturalism, and to construct a harmonious world. (Hanban)²

In December 2018, a signed article was published on Portuguese newspaper “*Diario de Noticias*” whose author was Chinese president Xi Jinping, the title is “A friendship across time and space, a partnership for the future”. In this article, Mr. Xi Jinping mentioned:

China-Portugal relations are now stronger than ever before, and China Portugal cooperation promises broad prospects. We have every reason to believe that with the joint efforts of both countries, China-Portugal relations in the new era will gather full speed and sail toward an even brighter future, delivering greater benefits to our peoples, and contributing even more to the building of a community with a shared future for mankind. (Xinhuanet, 2018)³.

In this article, Mr. Xi Jinping also mentioned to deepen cooperation on language

² Retrieved from the website: http://english.hanban.org/node_7880.htm

³ Retrieved from the website http://www.xinhuanet.com/english/2018-12/03/c_137647820.htm, first was released in *Diario de Noticias*, Portugal.

teaching, and increase the number of students studying in each other's countries. Actually, before Chinese president visit Portugal, Chinese language education has already become very popular here. "On July 14, 2015, Chinese Ambassador to Portugal Huang Songyu and Portuguese Minister of Education and Science Crato signed an agreement on a pilot project for Chinese language teaching in public schools in Portugal." (Embaixada da República Popular da China na República Portuguesa. 2015)⁴ in this project, more than 400 students from 8 universities and 21 public high schools in Portugal will learn Chinese. Portuguese Minister of Education Nuno Crato stressed that he hopes to gradually promote the Mandarin Chinese teaching program so that more students can learn Mandarin. There are many reasons why adults and children in Portugal wants to learn Chinese. Young people believe that learning Mandarin can have more job opportunities. For those companies that trade with China, employees need to learn Chinese as soon as possible in order to develop import and export business. According to the latest data released by the National Bureau of Statistics of Portugal, "the number of Chinese tourists who went to Portugal in 2017 exceeded 200,000 for the first time, reaching 256,000, an increase of 40.7% over 2016. And 21,953 Chinese people has resident status in Portugal until 2017." (Statistics Portugal. 2017)⁵. These changes promote the requirement of Chinese language learning in Portugal. But the teaching condition is not as good as expected. Therefore, I chose to do my internship in Confucius Institute at the University of Coimbra and use this as a background to complete my internship report. In this paper, the Confucius Institute at the University of Coimbra will become my survey target to comb its curriculum arrangement, the use of teaching materials and the composition of students etc. and analyze the outcome of different courses and culture activities. By doing questionnaires and personal interviews with different people related to Confucius Institute to list out the shortcomings and promote my suggestions.

1.2 Research meaning

The Confucius Institute at the University of Coimbra was established in July 2016. It

⁴ Retrieved from the website of Embaixada da República Popular da China na República Portuguesa <http://pt.china-embassy.org/chn/sghd/t1281423.htm>, translated by Zhang Yuhao (2019).

⁵ Retrieved from the website of Statistics Portugal https://www.ine.pt/xportal/xmain?xpid=INE&xpgid=ine_publicacoes&PUBLICACOESpub_boui=313752316&PUBLICACOESmodo=2

is located in the central part of Portugal. As a Chinese cultural promotion institution, it has played an important role in Chinese language teaching. Just as “*Diário de Notícias*” said “O número de alunos no país, jovens ou adulto, está a aumentar”⁶ the development of Chinese language teaching in Portugal is very fast, however, the Confucius Institute still has many problems in terms of curriculum, teaching schedule, teaching materials, and teacher training programs, which need to be improved. Except these the most serious problem is that there are very few academic papers or articles written about it. Since I searched academic works in “google scholar” and “CNKI” in Chinese and English, the result about Chinese learning in Portugal is quite few. To my knowledge, there is only one English study related to learning motivation and attitudes of Portuguese in Portugal towards learning Chinese. This study was done by Hong Lei and António Moreira in 2002. Other academic works were reports about Confucius Institutes in Portugal. These works were written in Chinese.

Since the Chinese executive director replaced in August 2018 and the Foreign director were replaced in April 2018, the data from 2016 to 2017 can only be obtained from the Confucius Institute internal computer, and sometimes the document will be difficult to find⁷ because of the change of staff, which will limit the development of the Confucius Institute at the University of Coimbra (ICUC).

The main objective of my work was to collect the information about the Institute Confucius as much as possible. It contains the student information which from the number of students to the increase or decrease rate, the use of teaching materials, curriculum settings etc., by analyzing the data, I will try to summarize the problems that Confucius Institute at the University of Coimbra has and propose my suggestions based on scientific literature. Also, as an internship student in Confucius Institute, I will organize some cultural activities by using the new teaching methodologies which I mentioned in my suggestion to see if these activities can be more effective.

Therefore, my topic will through the investigation of the teaching status and existing

⁶ Retrieved from the website: <https://www.dn.pt/educacao-do-dia/02-dez-2018/interior/ha-mais-portugueses-a-aprender-chines-fascinio-ou-desafio-10261889.html>

⁷ While asking about the timetable of the first semester of 2018, the secretary of ICUC told me that she can't find the file in computer.

problems of the Confucius Institute at the University of Coimbra, so that we can adopt relevant strategies to solve the problems and challenges. I hope that the high quality of teaching can promote the development of the Confucius Institute at the University of Coimbra in the future. In addition, it will also enrich the research experience and suggestions on Chinese language teaching in Portugal. I hope this work can be the first work that related to the Confucius Institute at the University of Coimbra and it can help other Confucius Institutes to find out their efficiencies or do some profitable influence to their development.

1.3 Research ideas

This report will analyze the Chinese teaching situation of the Confucius Institute at the University of Coimbra. In order to have a more complete and scientific result, I will divide my research in the following steps:

1. Literature review. In terms of literature review, I conducted my research from three aspects. The first is the reports about the Confucius Institute in Portugal. I didn't find any reports or scientific work about the Confucius Institute at the University of Coimbra in Portugal, so the relevant articles of other Confucius Institutes in Portugal will be very useful for analyzing the problems of the Confucius Institutes(CIs) and giving suggestions, to analyze these reports, I can get the most basic information about the development of Confucius Institutes in Portugal, the attitudes towards Chinese learning, as well as some problems encountered by other Confucius Institutes. Analyze whether these problems are also present at ICUC, and draw on the solutions of other CIs to analyze the feasibility. Secondly, I read some reports of many excellent Confucius Institutes in other countries. These reports analyze the problems of different CIs and propose corresponding solutions from the perspectives of language education and culture communication. Many problems will also be faced by ICUC. At the same time, they gave many good suggestions to the Confucius Institute through scientific researches and data analysis. These suggestions can also be used for reference by the Confucius Institutes at the University of Coimbra. Meanwhile, Confucius Institute at the University of Coimbra is specialized in traditional Chinese medicine, this part of education I have never learned before and scientific articles about this part is limited. I read some works about teach Chinese medicine to exchange students in Chinese universities to get some information. All these reports

gave me a lot of suggestions in different parts of my work. Finally, I read some papers in pedagogic area such as co-teaching, intercultural language education, country-specific courses etc., which provided me with a lot of theoretical support in terms of suggestions.

2. I set an introduction about the Confucius Institute at the University of Coimbra. I divided my work into six parts, the history and establishment of the Confucius Institute at the University of Coimbra, teachers' responsibility, student number, curriculum setting and textbook and tuition fee. I got these information during my internship at the Confucius Institute. Most of them were obtained through the internal documents of the Institute and interview with different teachers. This information is crucial to the analysis of the deficiencies and give out suggestions of the Confucius Institute and it can be viewed as the basic part of the whole article.

3. Questionnaire, interview as well as data analysis. I made some questionnaires for the students who study at the Confucius Institute and interviewed with teachers and directors of the Confucius Institute. The youngest students in Confucius Institute at the University of Coimbra is only 8 years old, and the oldest one is 72 years old, also, the Confucius Institute has not only Chinese language courses, but also traditional Chinese medicine courses. For different students in different generations or in different courses, I will prepare different questionnaires. At the same time, for some students, I also conducted a separate interview, to ask them about the problems they encountered in learning Chinese language or traditional Chinese medicine as well as some suggestions for Confucius Institute. While doing the interview with the Confucius Institute teacher, I will prepare some questions ahead of schedule and make a recording during the interview. With regard to the data analysis, I use Adobe Excel to collect data and make different tables and charts.

4. List out shortcomings. According to the data collected from questionnaires and the content from interviews from the third part. By analysing of the changes in the data of the Confucius Institute at the University of Coimbra and summarizing the problems reflected by the students and teachers, combined with the standards issued by Hanban (n.d.) and questions appeared in other Confucius Institutes. In this part, I will analyse

from textbooks, teacher and teacher training, lessons, student drain and cultural activities, summarizes the shortcomings of the Confucius Institute at the University of Coimbra.

5. Promote suggestions. After summing up the efficiencies of the Confucius Institute, I will present some suggestions to these problems. Some of these suggestions are borrowed from other works related to Confucius Institute in other countries, some suggestions are from pedagogy works refers to language teaching or intercultural activities, others are mentioned in interviews by students.

1.4 Literature review

“Although the Confucius Institute is rapidly growing around the world, it is still lag behind compared to foreign language training institutions established in other countries, such as the Goethe-Institute from Germany, the French-speaking Union from France, and the Cervantes Institute from Spain.”⁸ (Chen Xikun, 2017) At present, there is still very little literature on the research of the Confucius Institute, especially the special research on the Confucius Institute in a certain country is more precious. The study of Confucius Institutes in a particular country will not only enable us to understand the current development of Chinese language teaching, but also play a guiding role in the construction of Confucius Institutes in other countries. Moreover, most of the literature research on Confucius Institute are written in Chinese, it will be very difficult for foreign scholars to study Confucius Institutes and even study Chinese culture, the lack of English literature has become an important reason for the slow development of Confucius Institutes abroad. Therefore, it is very meaningful to do the research in this area. During my internship, I used some reference from reports about other Confucius Institutes, especially in Portugal. These documents are mostly written in Chinese or English, I will translate Chinese works into English and mark them in the footer.

1.4.1 Literature about pedagogy

1. With regard to the study of teaching Chinese as a foreign language, the domestic research results in China are relatively mature and systematic compared with foreign

⁸ Translated by Zhang Yuhao.

countries. Among the domestic researchers in China, I first recommend the viewpoint of “the characteristics of teaching Chinese as a foreign language” proposed by Liu Xun in (2000, p.70-71). He mentioned that

Languages are generally divided into ethnic groups. Different ethnic groups have different national living environments, different social and cultural backgrounds, and different ways of thinking. This creates a different language. Language is inseparable from the culture of the nation or society. Language is a part of culture, influenced by culture and reflects culture, and becomes the carrier of culture. Understanding the language must understand the culture reflected in the language; understanding culture must understand the language that carries the culture. Communicating in a second language is a cross-cultural communication that must comply with the social and cultural conventions and social habits of the language.

Which means language teaching should be based on the cultural background, no matter teacher or students should respect other’s culture.

2. Edward (1973) firstly proposed the concept of “intercultural communication”, referring to information dissemination and cultural exchange activities between countries, organizations and individuals from different cultural systems. And explain the ways and meanings of intercultural communication at the three levels of interpersonal communication, organizational communication and national communication.

3. Kam Seowon (2006) set a concept of “country- specific”. “country- specific” is defined as “implementing different Chinese teaching curricula, teaching material and methods for each individual country.” Kam made a questionnaire research among 20 Chinese language teachers in Korea, calculated their satisfaction with Chinese textbooks and summed up their shortcomings. By introduced the five “C” programs⁹ of second-language education in the 21st century proposed by ACTFL¹⁰, Kam proposed

⁹ Five “C” program: Communication, Cultures, Connections, Comparisons and Communities.

¹⁰ ACTFL: American Council on the Teaching of Foreign Languages

Some thoughts on the compilation of “country-specific” textbooks.

4. Byram and Flemming (1998) claimed that teaching one language without its culture will generally become what Bennett (1993) named the “fluent fool”, while teaching language, teachers should add some cultural knowledge during the education process. So, target language culture ought to be taught in Chinese language class.

5. Johnson & Newport (1989) mentioned, there is a critical period for language acquisition — a biologically determined period of life (2-12 years of age) when language can be acquired more easily and beyond which time language is increasingly difficult to acquire. So that, while teaching language to different students in different generations, teacher should use different manners to teach different people. This theory can be used to compare the classroom and teaching materials between adults and children. This is a most important point to judge if a textbook used in CI is suitable for different age group.

6. Harold Lasswell (1948) firstly proposed the "5W" mode, also known as the "Laswell program". The five basic elements of the communication process “5W” are the first letters of five English words: “Whom” refers to the objects of communication, “To Whom” refers to the receiver of information, “What” refers to the content of communication, “Which Channel” refers to the channels or carriers of communications, “What effects” refers to the positive or negative effects of audiences after receiving information. This model clearly illustrates the basic process of mass communication and its five basic components, and also reveals the structure and characteristics of the communication process.

7. Liu Wen (2016) by analyzing the educational environment and background of the Confucius Institute at the University of Kansas as well as the teaching objectives, operational procedures and teaching evaluation of the Confucius Institute at the University of Kansas. The author highlights the use of the distance learning model of the Confucius Institute at the University of Kansas, and analyzes the advantages and disadvantages of this teaching model by introducing different literatures, analyzing the feasibility of this teaching model in Chinese language education in Confucius Institute

around the world.

8. Ji Jianyin (2017) interviewed with 16 international students who studied Chinese medicine at H University in China and 3 TCM¹¹ teachers, combined with classroom observations to summed up the difficulties encountered by foreign students in learning Chinese medicine and gave corresponding suggestions.

Synthesis: All these documents I mentioned before are written about pedagogy, Liu Xun, Edward, Kam Seowon, Byram and Flemming are all written about the relationship between language learning and culture difference. While teaching language to students in other countries, teachers should pay more attention to this area, these documents can provide suggestions. The students in ICUC from different generations, while having my internship in ICUC, I found that teachers have more difficulties in teaching students from primary schools. I send out my suggestions in Chapter 5 by reading the work of Johnson and Newport. As giving suggestions to ICUC, distance learning is the most creative one, Liu Wen sent a good example in this area which can be imitated by ICUC as well. Last but not least, ICUC is specialized in Chinese medicine teaching, by promoting TCM, Ji Jianyin gave some suggestions to foreign students, which can also be used by ICUC for reference.

1.4.2 Literature about the Confucius Institute around the world

1. Wu Jianyi (2014) introduces promotion manner of the British Cultural Council, the French Francophone in France, the Goethe-Institute in Germany, the Cervantes Institute in Spain and the Confucius Institute in China. The Confucius Institute and the other four majors were systematically compared through comparative analysis. The similarities and differences between language and cultural extension institutions pointed out the problems in the development process of Confucius Institutes, and adopted the analysis methods of market management and evaluation theory, and finally, proposed some future development ideas on Confucius Institute.

2. Du Wei (2013) analyzes the achievements, viewpoints and suggestions of the

¹¹ TCM: Traditional Chinese Medicine

research on the language and culture communication of Confucius Institute and Goethe-Institute. By analyzing the development of Confucius Institute and Goethe-Institute, and reveals through the development process and the achievements in language and culture promotion. The characteristics of the institution, the relationship with the government, and the main features of the language and culture promotion work. The cultural promotion features of the Confucius Institute and the Goethe-Institute were fully compared and a clear point of view or suggestion was put forward.

The British Cultural Council, the French Francophone, the Goethe-Institute, the Cervantes Institute. They have been developed for hundreds of years, and short and decades. They are the most mature language and culture promotion organizations in the world. Wide range of influences. Their rich experience in the promotion of language culture has great significance for Confucius Institutes.

3. Xu Menglin (2016) wrote the work about investigation of Chinese Education of Confucius Institute's current situation and the difficulties and problems in Cambodia through analyzing current situation of Chinese teachers, teaching material and curriculum. Based on the above analysis and research, some corresponding suggestions and advice are given on promoting the development of Confucius Institute's Chinese language education in Cambodia.

4. Wang Dan (2016) Selects the Confucius institute at Arizona state university as the research object, the content and forms of cultural activities of the organization studies, summarized its effect and influence, to analyze its changes, pointing out the problems in the development of the cultural activities of the Confucius Institute at the university.

5. Zhou Lin (2013) by means of interviews with teachers of the Confucius Institute in Madrid and questionnaires for students, to list out the issues of the Confucius Institutes in Madrid, and compared with other Confucius Institutes from other countries to find out the solutions in the area of students' enrollment, curriculum setting and cultural activities.

Synthesis: Each Confucius Institute has its strengths and weaknesses in its development. ICUC has only existed for less than three years, and each part is still in its beginning. Although these years, ICUC developed quickly, compared with other Confucius Institutes, some links are still lag behind. In this part, I mainly summarized the reports of some Confucius Institutes in other countries, borrowing their strengths and weaknesses from their development process, and analyzing whether ICUC needs to be improved in these places according to the current situation.

1.4.3 Literature about the Confucius Institute in Portugal

Although the development has been accelerated in recent years, the field of Portuguese Chinese education research has been relatively lagging behind. Domestic dissertations on Portuguese Chinese education research are very limited, at the beginning of my internship. I tried to enter “Chinese learning in Portugal pdf” and “learning Chinese in Portugal pdf” in google scholar and b-on platform, most of the documents are related to Chinese students learning Portuguese, or textbooks for Chinese language learning. Only one academic article “Is Chinese Impossible to Learn? — An Initiation into Chinese” (Hong Lei, 2002) related to Chinese learning in Portugal. While searching in China Knowledge Network with "Portuguese Chinese" and "Portuguese Confucius Institute", only 6 articles related to Portuguese Chinese education as followed.

1. Dong Shuhui. (2016). A study of the classroom management cases of five Portuguese schools. This article introduces the development and existing scale of Chinese classrooms in primary and secondary schools in Portugal. Combined with specific cases, it analyses the problems and difficulties in the management of Chinese classrooms, and proposes some suggestions to better control the classroom and the teacher training of Confucius Institutes.

2. Dong Shuhui. (2015). Analysis and Thinking of Chinese Teaching in Portugal. The paper introduces the overall situation of Chinese teaching in Portugal, including

development process, development scale, curriculum, faculty, and teaching materials, also it analyses problems in TSCL and put forward practical advices.

3. Niu Shiwei. (2017). Design of and Reflection on Cultural Activities by Confucius Institute of University of Lisbon – Taking the Localized Practice of the Activity of Chinese Knot as an Example. This article introduced the cultural activities carried out by the Confucius Institute at the University of Lisbon in Portugal as well as the problems and solutions.

4. Rita Isabel Marques Pereira. (2018). Research and situation analysis of the Chinese teaching project of the Confucius Institute, University of Aveiro in Portugal. This article mainly analyses the characteristics of the Chinese curriculum under the Confucius Institute Management System of the University of Aveiro, the development of Chinese teaching and the teaching results, and summarizes the role played by the Confucius Institute in overseas Chinese teaching activities.

5. Sun Lin. (2014). Retrospect and Prospect of 24 Years' Chinese Teaching in Portugal. This article presents the history and progress of the teaching development of the Confucius Institute in Minho, and talks about the problems in the teaching of Chinese in primary and secondary schools in Portugal.

6. Fu Leike (2018) investigates the current curriculum, textbook use, teacher status, teaching methods etc. of the Confucius Institute at the University of Lisbon to analyzes the role of the Confucius Institute in promoting and disseminating Chinese culture in Chinese, and sums up the problems existing in the Confucius Institute at the University of Lisbon.

Chapter 2 - Development of the Confucius Institute at the University of Coimbra

With the continuously increase in the number of students in learning Chinese and the growing scale of Chinese language teaching in Europe, the Confucius Institute has gradually become an important platform for Chinese teaching in Europe. However, compared with the developed Confucius Institutes in other European countries, the development of the Confucius Institute at University of Coimbra is still lag behind. In this chapter, I will try to analyze the status in Coimbra.

2.1 The establishment of the Confucius Institute at the University of Coimbra

2.1.1 Background of the establishment of the Confucius Institute at the University of Coimbra

The Chinese language teaching in Portugal started at the end of last century. In 1991, the School of Arts and Humanities of the University of Minho opened the Chinese Open Class and became the first university to offer Chinese courses in Portugal. (Dong, 2015)¹² Since then, the Chinese language courses and Chinese cultural activities of the University of Minho have been continuously improved, and other parts of Portugal have also begun to offer Chinese courses. The Chinese classes have also been extended to primary and secondary schools. In 2000, Chen Xiaohong founded the first Chinese language school in Lisbon¹³. After that, eight Chinese language school have been founded in Portugal, more than 400 students registered every year. At beginning, most of the students are Portugal born Chinese, however, this is the first step that Portugal has Chinese language schools. Until 2015, Lisbon Chinese school enrolled at least 750 Chinese students, and more than 140 foreign children and adults from kindergarten to grade 10.

In December 2005, Chinese Premier Wen Jiabao and Portuguese Prime Minister Socrates signed the “Joint Statement of the Government of the People’s Republic of China and the Government of the Republic of Portugal on Strengthening Bilateral Relations”, which mentioned “establishing Confucius Institutes” and “gradually

¹² Translated by Zhang Yuhao

¹³ The school is called “Escola Chinesa de Lisboa” <http://www.escolachinesa.pt/>

teaching Chinese in Portugal and teaching Chinese in Portugal counter into the basic education and secondary education of the two countries.”¹⁴ A series of clauses have created a better political environment for Chinese teaching in Portugal, and also led to the rapid development of Portuguese Chinese education in the following 10 years.

In 2006, the University of Minho cooperated with Hanban to establish the first Confucius Institute in Portugal. Until 2017, there are four Confucius Institutes and one Confucius Classroom have been established in Portugal. All of Portuguese Confucius Institutes are set up and operated in a joint venture pattern based on the collaboration between a Chinese university and a Portuguese university (Hanban, 2018).¹⁵

The four Portuguese Confucius Institutes are Confucius Institute at the University of Minho, set up in cooperation between University of Minho and Nankai University in December 2005; Confucius Institute at the University of Lisbon, established in collaboration between University of Lisbon and Tianjin Foreign Studies University in January 2007; Confucius Institute at the University of Aveiro, established in cooperation between University of Aveiro and Dalian Foreign Languages University in September 2014; and Confucius Institute at University of Coimbra, established in cooperation between University of Coimbra and Zhejiang Chinese Medical University & Beijing International Studies University in July 2016 (Hanban, 2018). And one Confucius Classroom which is in cooperation between Confucius Institute at University of Lisbon and Colegio de Santo Tomas (Hanban, 2018).¹⁶

From table 1, we can see most of the Confucius Institutes in Portugal are in cooperation between one Portuguese university and at least one Chinese University.

Time	of	Name of Confucius Institute/	Joint Venture
------	----	------------------------------	---------------

¹⁴ 《中华人民共和国政府和葡萄牙共和国政府关于加强双边关系的联合声明》，第 15 条，两国同意逐步推出一项试点计划，将在葡中文教学，在华葡语教学，纳入到两国基础教育和中等教育阶段的外语科目学历教育中。中华人民共和国中央人民政府网站，

http://www.gov.cn/gongbao/content/2006/content_161424.htm, translated by Zhang Yuhao.

¹⁵ Retrieved from the website: http://www.hanban.org/confuciousinstitutes/node_7537.htm

¹⁶ Retrieved from the website: http://www.hanban.org/confuciousinstitutes/node_10961.htm

establishment	Classroom	
2005.12	Confucius Institute at the University of Minho	Nankai University
2007.1	Confucius Institute at the University of Lisbon	Tianjin Foreign Studies University
2014.7	Confucius Classroom at Colegio de Santo Tomas	Confucius Institute at University of Lisbon
2014.9	Confucius Institute at the University of Aveiro	Dalian Foreign Languages University
2016.7	University of Coimbra	Zhejiang Chinese Medical University & Beijing International Studies University

Table 1 - Time of establishment of Confucius Institute/Classroom in Portugal¹⁷

As we can see from table 1 the cultural and educational association between China and Portugal and Portuguese-speaking countries are becoming closer. The promotion of the economy has prompted the Portuguese society to urgently need a group of Chinese-speaking talents to be the bridge of culture between two countries. At the same time, with the increasing international influence of China, the Portuguese people also want to directly understand the current situation of contemporary China and Chinese culture. Sinology as thus become a popular profession and is gradually known in Portugal. The “Chinese fever” has also begun to sweep the Portuguese-speaking countries. In July 2015, Hanban and the Portuguese Department of Education signed an agreement on cooperation between the two countries to carry out Chinese language teaching. According to the agreement (Embaixada da Republica Popular da China na Republica Portuguesa, 2015)¹⁸, since September 2015, 19 cities and 21 public high schools in Portugal will conduct Chinese language teaching for three consecutive years. We can see that learning Chinese in Portugal has become a part of the national strategy and has received increasing attention from both government and normal people. Confucius Institutes in Portugal is a good platform to strengthen education, cultural and economic

¹⁷ Table is made by Zhang Yuhao

¹⁸ Retrieved from the website: <http://pt.china-embassy.org/chn/zpgx/t1244751.htm>

interrelationship and cooperation between Portugal and China. And until the end of 2019¹⁹, another Confucius Institute will be established in Portugal²⁰, which means, in 5 years, 3 Confucius Institutes and 1 Confucius Classroom emerge in one country. It is obvious that Portuguese people has great interest in learning Chinese language and Chinese culture.

2.1.2 The establishment of Confucius Institute at the University of Coimbra

On July 4th, 2016, the fourth Confucius Institute was established on Monday at University of Coimbra, 200 km north of Lisbon. Chinese Ambassador to Portugal Cai Run, Cultural Counselor of the Embassy Shu Jianping, First Secretary of the Embassy Ding Wenzheng, and Director-General for Higher Education João Queiroz, Director of the Ministry of Health Francisco George, President of the University of Coimbra João Gabriel Silva, Party Secretary of Beijing International Studies University Feng Pei and President of Zhejiang Chinese Medicine University Fang Jianqiao attended the opening ceremony.

Chinese Ambassador to Portugal Cai Run said he hoped the institute would steadily develop in an innovative way in order to become an important base for the promotion of Chinese language and cultural exchange between China and Portugal. He expected the new institute would expand the practice of traditional Chinese medicine in Portugal, further progress the friendly ties between the two countries, and build a more harmonious world. (China daily, 2016)²¹

Confucius Institute in University of Coimbra is different from other three Confucius institutes in Portugal, there are two Chinese partner universities in this program one is Zhejiang Chinese Medical University, the other is Beijing International Studies University. As mentioned by executive director Huang Zaiwei, “ICUC is specialized in traditional Chinese medicine, except Chinese language, ICUC will also teach

¹⁹ Retrieved from the website: <http://www.forumchinapl.org.mo/agreement-on-confucius-institute-branch-in-oporto-signed/?lang=zh>

²⁰ Retrieved from the website: <http://www.chinaqw.com/hwjy/2019/03-08/217118.shtml>

²¹ Retrieved from the website: http://www.chinadaily.com.cn/culture/2016-07/06/content_25984151.htm

traditional Chinese medicine.”²²

Although traditional Chinese medicine has developed rapidly in Portugal in recent years, it has not been recognized by the universities in the country²³, and the high-level development of traditional Chinese medicine is difficult. Therefore, if traditional Chinese medicine can be carried out in public university, it will be of great significance to enhance the image and status of Chinese medicine in Portugal, and it will also play a role in radiating the Portuguese-speaking countries. So that the market prospect will be broader. Since the establishment of Confucius Institute in University of Coimbra in 2016, universities devoted much attention to develop cooperation between China and Portugal and created a lot of opportunities for students in both sides of universities to participate in different language or cultural courses or activities.

2.2 Overview of the Confucius Institute at the University of Coimbra

2.2.1 Staff information²⁴

The Confucius Institute of University of Coimbra under the management of foreign director, Professor Cristina Zhou and a Chinese president, executive director Professor Huang Zaiwei. At present, the Confucius Institute in Coimbra has three public teachers, one local part-time teacher and one administrative secretary. The directors of the Confucius Institute are the head of the Confucius Institute and are responsible for the school and management of the Confucius Institute. The work of directors in Confucius Institute should follow the requirement of “Confucius Institute President's Guide”²⁵ which is issued by Hanban. In Coimbra, the foreign director of Confucius Institute fully responsible for the construction and development of the Confucius Institute, connect and communicate with different departments of local university, education authorities and teaching institute. He should expand and maintain local teaching sites and responsible for the admission work of all types of students in the Confucius Institute. Connect and communicate between the Confucius Institute and local media as well as interviews. Also, foreign director in Confucius Institute of University of Coimbra should be responsible for the rental, coordination of classrooms or conference rooms

²² Interview record, translated by Zhang Yuhao.

²³ From interview with director Huang Zaiwei

²⁴ Retrieved from ICUC internal documents.

²⁵ Retrieved from the website: http://www.hanban.org/confuciusinstitutes/node_7534.htm#nod

which are required for the teaching and cultural activities, and responsible for the implementation of the funding of the Confucius Institute and its use in accordance with the regulations. Except these, the foreign director of Confucius Institute of University of Coimbra should be responsible for the implementation of materials related to the invitation, such as Chinese teachers, volunteers and visiting scholars of the Confucius Institute and also be responsible for the Portuguese-language version of the website of the Confucius Institute and the news review. According to the requirements of the Hanban and Confucius Institute universities²⁶, executive director in Confucius Institute of University of Coimbra should formulate the daily management system, teaching management system, annual work summarization and plan for Confucius Institute as well as curriculum setting and syllabus. Executive director should be responsible for contact, coordination and communication between Confucius Institute and Chinese universities, fully responsible for the teaching work and quality control of the Confucius Institute and responsible for recruiting and training Chinese teachers and volunteers at the same time. In principle, executive director of Confucius Institute should hold a working conference of the Confucius Institute once a week. Moreover, executive director of Confucius Institute should do the annual budget and settlement of the Confucius Institute, and timely report to the pre-clear system. In financial area, executive director of the Confucius Institute should be responsible for the procurement of teaching materials, teaching aids and related supporting materials for the teaching and cultural activities of the Confucius Institute. Except these, executive director of Confucius Institute should also be in charge of the design, promotion and implementation of teaching activities and cultural activities as well as the construction and maintenance of the YCT and HSK test.

Confucius Institute of University of Coimbra is traditional Chinese medicine specialty²⁷ so that, compared with other Confucius Institutes in Portugal, Confucius Institute at the University in Coimbra will carry out courses not only in Chinese language but also in traditional Chinese medicine. The duties for public teachers in Confucius Institute of University of Coimbra is different between language course and traditional Chinese medicine course. For Chinese language course, teachers should assist in the research,

²⁶ Retrieved from the website: http://english.hanban.org/node_7877.htm

²⁷ From interview with director Huang Zaiwei

design and summary lessons, build up the syllabus, and assist in the supervision and evaluation of Chinese teaching. Listen to other teachers in class is also required every semester. Except these, public teachers should assist in the activities organized by the Confucius Institute and assist in the publicity work²⁸. In addition to the requirement mentioned above, teachers in traditional Chinese medicine course should also responsible for the design and demonstration of new traditional Chinese medicine courses, assist in the education and publicity of traditional Chinese medicine course, and organize various traditional Chinese medicine promotion activities, assist in the preparation, research, ignition and implementation of traditional Chinese medicine textbooks.

2.2.2 Students information

Confucius Institute at the University of Coimbra is the latest Confucius Institute in Portugal, and different from other Confucius Institutes in other cities, In Coimbra, it is very difficult to enroll local citizens. Until December of 2017, the population of Coimbra is 134,156²⁹. Among these people, 22,115 of them are students who study in the University of Coimbra³⁰. The small social population base is limiting the number of students enrolled in the Confucius Institute in Coimbra. Also, until today, the language course has not been included in the credit system of FLUC³¹ like the University of Lisbon to attract students. As Fu Kelei (2018, p.10) mentioned:

In 2008, when the Confucius Institute at the University of Lisbon began to enroll students, the University of Lisbon also established the “Asian Studies” undergraduate program which adhere to the “Bologna Process”, the “Asian Studies” program has a total of three academic years. In addition, Chinese language in University of Lisbon is also an elective course, so that, the Confucius Institute teachers also teach other undergraduate students.³²

²⁸ Retrieved from ICUC internal documents.

²⁹ Retrieved the website:

<https://www.pordata.pt/Municipios/Popula%C3%A7%C3%A3o+residente++estimativas+a+31+de+Dezembro-120>

³⁰ Data from the website: <https://www.uc.pt/dados/numeros>

³¹ FLUC: Faculdade de Letras

³² Translated by Zhang Yuhao.

In 2018, there are 143 students have class in Confucius Institute at the University of Coimbra in two semesters³³, the number of enrolled students has already raised 36.2% than 2017. 65 of them are students of traditional Chinese medicine courses, 30 of them are children from local primary school. The number of students who enrolled in Chinese language course are 48. According the interview with executive director Huang Zaiwei, he mentioned that, the number of students seems to decrease in the first semester of 2018, by organizing several cultural activities, more students in University of Coimbra recognized Confucius Institute and willing to learn more about Chinese, so the number of students increase a little in the second half of 2018. However, compared with other Confucius Institute in other cities of Portugal, the number is negligible. According to the 2017 report of the Confucius Institute, the number of students at the Confucius Institute at the University of Lisbon has reached 1,000.

During my internship in ICUC, I conducted a research and I found, as we can see in Chapter 3, that all people learning in ICUC have an undergraduate degree or still having undergraduate program. The big number of high degree learners is more conducive to Chinese learning. Because of the limitation of Portuguese in Chinese teachers. English needs to be used in the interpretation of some words. Especially in the teaching of primary classes, highly educated students can serve as translators to help other learners understand what they have learned.

In terms of learner's age, 38 of the 43 students are between the ages of 19 and 25, none of these students are under the age of 18, 5 of the are from 26 to 71 years old. The age of learners is mainly between 19 and 25 years old. They have high pursuit of life, economic pressure and employment pressure, so they hope to improve their competitiveness by learning Chinese. Primary school students under the age of 12 are mostly forced to learn Chinese by their parents. Adults over the age of 19 have a variety of motivations to learn Chinese, such as improving their work competitiveness, doing business with Chinese people, enjoying Chinese culture, and making friends with Chinese people.

³³ Data from ICUC internal documents, translated by Zhang Yuhao

2.2.3 Curriculum setting³⁴

In 2017, when the Confucius Institute of University of Coimbra began enrolling students, Coimbra has already had Chinese language course or Chinese culture course before. The Chinese language course began to exist in Coimbra can be traced back to 2012³⁵, The Lisbon Chinese School opened a Chinese class at the Silva Gaio School to teach Chinese to local Chinese children in Coimbra from 2015³⁶. Unlike the universities in Lisbon, Aveiro or Braga, the University of Coimbra does not offer any undergraduate degree courses or master degree course in Chinese language or Chinese culture. However, since 2013, the Faculty of Arts and Humanities at the University of Coimbra has offered some training courses or club to spread Chinese culture. In academic year 2013 to 2014, in Faculty of Arts and Humanities, opened a Chinese Conversation Club, this club is sorted out into non-degree course which will be no final evaluation, however, this club was taught in Chinese, although it has existed only one year. In 2014 to 2015, there are two training courses has been opened in Faculty of Arts and Humanities, one is Introduction Language and to Traditional Chinese Medicine, the other is Introduction to Chinese Language and Overview of Contemporary China. These two training courses contains examination regulations, assessment and grading, and are all taught in Chinese. From 2015 to 2017, Faculty of Art and Humanities opened training course in Chinese literature, also, this training course only existed one year. The course opened in Faculty of Arts and Humanities generally has three months' classes in each semester, a total of about 40 hours.³⁷ Therefore, the opening of the Chinese language course at the Confucius Institute of University of Coimbra can be viewed as officially promote Chinese language and Chinese culture to local Portuguese students. At the same time, as the first Confucius Institute of Chinese Medicine in Portugal, the Confucius Institute of University of Coimbra opened Chinese medicine course at the Faculty of Medicine of the University of Coimbra, which is of great significance for enhancing the image and status of Chinese and Chinese medicine in Portugal.

³⁴ Most of the information are from the interview with Chinese director of ICUC Huang Zaiwei, internal documents of ICUC and official website of UC

³⁵ Retrieved from the website: <http://www.escolachinesa.com/xuexiao> translated by Zhang Yuhao.

³⁶ Retrieved from the website: http://www.sohu.com/a/190261365_99897444 translated by Zhang Yuhao

³⁷ Retrieved from the website: https://apps.uc.pt/courses/en/index?q=chinese&ou=#courses_list

The Confucius Institute of University of Coimbra is divided into six levels. The official website of the University of Coimbra refers to the course “Chinese Language and Culture”. Students are required to pass an entrance exam before starting the course and decide the learning level according to the test results. Students without Chinese language background begin to learn Chinese from “Level 1”. At the end of each semester will have an exam, students can upgrade their level if they can pass the exam. In October 2017, after consulting with Duarte Nuno Vieira, Director of the FMUC³⁸, Vice Director of the faculty Jose Paulo Moura and Professor Cabrita of the Master of Acupuncture Course, the Confucius Institute decided to open a traditional Chinese medicine course “Health and Wellness in Traditional Chinese Medicine”³⁹. The academic committee of the faculty passed the course plan in March this year, which enabled the course to start smoothly in October. In the first class on October 12, the number of registered students reached 42 and 36 of them attend the class. Due to the development of tourism in Portugal, more and more Chinese tourists choose to travel in Portugal every year. Language barrier has become an urgent problem for hotel staffs. Grand Hotel de Luso in Luso area found the Confucius Institute in Coimbra, to accept business Chinese training in the second semester, five staff attend this course. The training course consists 50 lessons, and the textbook is “Developing Chinese”. In the second semester of 2017 to 2018 academic year, Confucius Institute at the University of Coimbra add a teaching point in Escola de João Deus to teach Chinese language in primary school. As we can from table 2.

Time	Monday	Tuesday	Wednesday	Thursday	Friday
10:00-12:00					
12:00-14:00					
14:00-16:00					
16:00-18:00					
18:00-20:00	CLC2	CLC1 CLC6	CLC2	CLC1 CLC6	CLC3
20:00-22:00		CLC4	CLC3	CLC4	HWTCM

³⁸ Faculdade de medicina

³⁹ Retrieved from the website: http://www.hanban.org/article/2017-10/17/content_705009.htm translated by Zhang Yuhao

Table 2 - Timetable of Chinese Language course and Traditional Chinese Medicine course in 2nd semester of 2017/2018⁴⁰⁴¹⁴²

Since 2018, with the development of the Confucius Institute, in order to meet the needs of students, Confucius Institute of University of Coimbra has created a more complete Chinese curriculum system based on HSK test⁴³. It is divided into primary 1, 2 (equal to European level A1, A2), intermediate 1, 2 (equal to European level B1, B2), advanced 1, 2 (equal to European level C2), and a total of six levels. The Confucius Institute Chinese class is a comprehensive class. In the classroom, it is necessary to train students to listen, speak, read and write Chinese. The course of Traditional Chinese Medicine continues to open in the Faculty of Medicine, in the first semester of 2018 to 2019 semester year, there are 30 students registered in this course and 28 of them attend the class, and the number of register students grows up to 60 in the second part of semester year. Except courses in Confucius Institute, an extra Confucius classroom has been opened in Escola de João Deus. There are two lessons every week, one is on Monday afternoon, the other is on Friday afternoon, 18 students registered in this course, 3 of them quit in the middle of the semester. The textbook of this course is “Chinese Paradise”.

Time	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
10:00 - 12:00						
12:00 - 14:00						
14:00 - 16:00		TCM constitution diagnosis		Introduction of TCM		Introduction of Acupuncture

⁴⁰ CLC: Chinese Language and Culture

⁴¹ HWTCM: Health and Wellness in Traditional Chinese Medicine

⁴² Translated from timetable of ICUC

⁴³ Retrieved from the interview with Director Huang Zaiwei

						e
14:30 - 16:30			HWTCM			
16:00 - 18:00		CLC2				
18:00 - 20:00		CLC3	CLC5	CLC3 CLC5	CLC3	
20:00 - 22:00					CLC1	

Table 3 - Timetable of Chinese Language course and Traditional Chinese Medicine course in 1st semester of 2017/2018⁴⁴

Time	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
10:00 - 12:00						
12:00 - 14:00						
14:00 - 16:00		TCM constitution diagnosis	HWTCM	Introduction of TCM		CLC1
16:00 - 18:00					XINLIN G TCM discussion	

⁴⁴ Translated from timetable of ICUC

					n	
18:00	CLC4	CLC1	CLC1	CLC6	CLC2	
- 20:00	CLC5	CLC3	CLC6	CLC3	CLC4	
20:00		CLC5	CLC2	CLC1	CLC1	
- 22:00	HWTC M					

Table 4 - Timetable of Chinese Language course and Traditional Chinese Medicine course in 2nd semester of 2017/2018⁴⁵

In the 2018/2019 academic year, the Confucius Institute vigorously promoted the Chinese medicine curriculum and organized some opening classes such as “TCM constitution diagnosis”⁴⁶, “Xinling TCM discussion”, to introduce TCM and Acupuncture. These classes widely publicized the concept of traditional Chinese medicine in Coimbra and also significantly enhanced the image and status of Chinese medicine at the University of Coimbra. The number of students enrolled in the TCM course in the second semester was significantly higher than before, so the original Chinese medicine course in the weekly section was changed to two sessions per week. At the same time, the Confucius Institute holds various cultural events every year to attract the enthusiasm of local students in Coimbra for Chinese language and Chinese culture. The number of classes in the middle and senior level is also increasing.

According to director Huang Zaiwei, the language course in ICUC is different from other Confucius Institutes in Portugal, most of the courses arranged in ICUC are in the afternoon. Because the learning program has not been included in the credit system. In order to attract more students to sign up, the language courses are mainly arranged from 14 p.m. to 20 p.m. However, some students view this class as “interest class”. They will learn some Chinese language as an interest if the lesson does not affect other courses. While they should prepare for exams or homework, Students will choose to abandon the class, which indirectly reflects why the student turnover rate at the Confucius Institute in Coimbra is higher than other CIs. Students do not regard the curriculum. If

⁴⁵ Translated from timetable of ICUC

⁴⁶ Restrieved from the website: http://www.hanban.org/article/2018-10/23/content_748296.htm

the Confucius Institute cannot take into account the schedule of all students, most students choose to stop learning Chinese. While encounter with this problem, the ICUL⁴⁷ developed a new assessment method to ensure that every student can pay attention to Chinese language learning. Students must take two exams during the semester, at the mid-term and at the end of the semester, and they must attend 85% of the classes during the semester. (Fu. 2018) This kind of evaluation method is very helpful for Confucius Institute Chinese teaching, because it not only encourages students to study Chinese after class, but also encourage students to attend the class.

2.2.4 Textbook and tuition fee

In 2010, the Confucius Institute of University of Minho and the Confucius Institute of University of Lisbon hosted the first Chinese Proficiency Test (HSK) in Portugal. Although. the number of students enrolled in the exam was small, it was the first time that Portugal had hosted the HSK exam. In the following years, the two Confucius Institutes decided to harmonize the HSK standard with the European test standards in accordance with the Common Framework of European Languages. HSK is a Chinese proficiency test and is as important as the English TOEFL test. (Fu. 2018)

The HSK test is currently the only official Chinese language test in Portugal. Only students who pass the HSK test can know their Chinese level and receive an officially recognized certification. Although the Confucius Institute does not teach Chinese for the purpose of examinations, the Confucius Institute at the University of Coimbra will refer to HSK's examination standards in terms of curriculum design and textbook selection to meet the students' needs of the HSK exam.

From the interview with director Huang Zaiwei, in 2017, the Confucius Institute at the University of Coimbra decided to use the “Contemporary Chinese” series of textbooks according to the curriculum. Although this textbook was well written, it was not particularly relevant to the HSK exam. Therefore, in 2018, the Confucius Institute decided to use the “HSK Standard Course” written by Beijing language and culture

⁴⁷ ICUL: Confucius Institute at the University of Lisboa

university press. The 2017 business training course use the textbook “Developing Chinese” written by Beijing language and culture university press in 2012. For the teaching of primary school teaching point, the Confucius Institute chose “Chinese Paradise” recommended by Hanban. The four textbooks and the Chinese books at the Confucius Institute Library of the University of Coimbra are mostly donated by Hanban. Teachers will copy the contents before the class, so students do not have to pay the teaching materials to participate in the Confucius Institute classroom. Students only need to pay part of the tuition fee. Details are as follows:

Name of the course	Duration one year	Tuition fee one year	textbook
CLC1 – CLC6	81 hours	340€	Contemporary Chinese
			HSK standard course
HWTCM	40 hours	350€	1. Essentials of Chinese Acupuncture 2. Contemporary Chinese Medicine and Acupuncture
Business Chinese	50 hours		Developing Chinese
Primary school Chinese course	28 hours	free	Chinese paradise

Table 5 - Tuition fees and textbooks of Confucius Institute of University of Coimbra from 2017 to 2019⁴⁸

“HSK Standard Course” series consists of nine volumes. The first three volumes correspond to HSK Level 1, Level 2 and Level 3. The last six volumes are “HSK Standard Course 4” (volume 1 and 2), “HSK Standard Course 5” (volume 1 and 2), and

⁴⁸ Table 5 made by Zhang Yuhao

“HSK Standard Course 6” (volume 1 and 2). “HSK Standard Course” is a textbook for HSK exams with HSK questions as the basic material. Han Zhu (2016) mentioned that “HSK Standard Course can guide students to learn Chinese effectively, so that they can improve their Chinese language in the process of learning, HSK Standard Course is based on the HSK test, the topics and contents involved in the examination have been integrated in the textbook, by adding vocabulary and language points into different scenes, students can learn how to use Chinese in different situation.” The Confucius Institute at the University of Coimbra chose this set of textbooks because the content of the textbooks is systematic and practical, and the large amount of exercises can be applied to different levels of learners.

From the introduction of the textbook, “Developing Chinese” is suitable for beginners who wants to learn Chinese language. It aims to improve the comprehensive communicative ability of learners to listen, speak, read and write. It teaches basic Chinese knowledge and enables learners to have an understanding of Chinese. The ability of Chinese to communicate has reached the level of expressing self-demand, communicating daily life and solving problems in learning. “Developing Chinese” is not a textbook that is fully applicable to business Chinese teaching. Since the target students of Confucius Institute Business Chinese are hotel management personnel, in the 50-hour Chinese study, it is necessary to pay attention to the training of the target students’ professional needs. Developing Chinese is a good book for comprehensive Chinese teaching, but the lack of expertise in hotel management is obvious. However, each class, the teachers of the Confucius Institute will add some business Chinese knowledge to meet the needs of students, and set a business topic in each lesson to allow students to practice.

According to the introduction of “Chinese paradise”, it is a primary Chinese textbook for children. It is divided into three levels. Each level includes student books, student workbooks, and teacher books. Each book has 6 lessons. The teaching target of “Chinese Paradise” is to let children learn Chinese language in the process of the game, understand Chinese culture, learn to speak simple Chinese sentences, and sing simple Chinese children's songs.

The Confucius Institute at the University of Coimbra uses different kinds of textbooks for Chinese language and Culture course, Traditional Chinese Medicine Course, Business Chinese Training and Youth Chinese Language. Some students from the Faculty of Art and Humanities require a language certificate, so the “HSK Standard Course” can take into account Chinese language learning and Chinese language test requirements. Students from Traditional Chinese medicine course have high requirements for medical knowledge but they don’t need to learn Chinese language. So that, the textbook for this course should be based on the knowledge of traditional Chinese medicine. At the beginning of semester, the teacher will recommend two books to students, one is “Essentials of Chinese Acupuncture” the other is “Contemporary Chinese Medicine and Acupuncture”. But the teacher will also add some extra knowledge during the process of teaching. Business Chinese places more emphasis on the use of language, according to Hu Shiqin (2003, p.68), “Chinese language teaching would be help the learners to learn to use the language, to experience the culture through the language, and to make students schematically ready for future learning” so that, most important thing for primary School students is to create interest in Chinese language and culture. Different students use different textbooks to meet their needs.

2.2.5 Culture activities in the Confucius Institute at the University of Coimbra⁴⁹

Confucius Institute is not only a language institute, but also a platform to disseminate Chinese culture around the world. The Confucius Institute at the University of Coimbra was established in 2016 and opened the first Chinese language course in 2017. It is latest one among the four Confucius Institutes in Portugal. In 2018, the Confucius Institute held a total of 12 cultural events. These events showcased the traditional Chinese New Year and Mid-Autumn Festival, as well as some Chinese elements, such as Chinese musical instruments, Chinese medicine and Chinese book exhibitions.

Name	Content	Time	Duration	Number of people
Spring festival	Introduce the tradition of spring	Feb.15	1day	20

⁴⁹ Information about activities are from 2018 annual report of ICUC, translated by Zhang Yuhao

	festival			
Psychology seminar	Research and seminars	March 13	0.5 day	40
Chinese medicine into the campus	Exhibition of Chinese medicine pictures, holding lectures on Chinese medicine	Apr. 6-8	2 days	100
Chinese and foreign college students' communication	Introduce Chinese culture	July	0.5 day	15
Confucius Institute Construction Seminar	Lectures and seminars	Sep. 14	0.5 day	20
Chinese Children's Picture Book Exhibition	350 children's picture book exhibitions, holding picture book lectures	Sep. 7-15	8 days	700
Mid-Autumn Festival activity	Mid-Autumn Festival Lecture, TCM Health Lecture	Sep. 25	0.5 day	50
European Language Day Presentation	Introduce Chinese language and culture	Sep. 28	0.5 day	140
"Chinese Culture Week" and the opening ceremony of the Xinglin Forum	Chinese Medicine Seminar, Chinese Calligraphy, Chinese Paper-cutting, Ba Duan Jin and other workshops	Oct. 2-9	7 days	60
Double Ninth Festival	Chinese medicine seminars and cultural performances	Oct. 27 Nov. 2 Nov.	1.5 days	90

		30		
Xinglin Forum Series Lecture	TCM special training and seminar	2 times	1 day	20
Chinese calligraphy training	Introduce Chinese calligraphy	8 times	4 days	15
Total				1270

Table 6 - Cultural activities of the Confucius Institute at the University of Coimbra in 2018

In addition to these events held in Coimbra, the Confucius Institute also participate in the 17th “Chinese Bridge” Chinese Proficiency Competition (Portugal Division) at the University of Aveiro and served as a judge; participated in the memorandum signing ceremony of the China-Portuguese National Research Institute jointly established by the Chinese Academy of Social Sciences and the University of Coimbra and the 40th Anniversary Celebration of the Chamber of Commerce and Industry. Finally, attended the first unconventional medical conference in Lisbon.

In 2018, the Confucius Institute at the University of Coimbra sent 15 students to the Zhejiang Chinese Medicine University to participate in the summer camp. At the same time, 16 students from Zhejiang Chinese Medicine University visited the University of Coimbra. Portuguese students visiting Zhejiang University of Traditional Chinese Medicine are mainly the students studying TCM in Coimbra. The summer camp also provides them with the opportunity to learn Chinese language and Chinese culture. Student exchanges organized by the Confucius Institute at the University of Coimbra can not only increase students’ understanding of different cultures, but also promote the relationship between two schools, allow Portuguese students to get close to Chinese culture, and enable them to use the Chinese they have learned in Portugal.

In 2019, the Confucius Institute at the University of Coimbra will organize more than 30 events, these activities include cultural activities, academic activities and workshop. Although the number of students at the Confucius Institute in Coimbra is relatively small compared to other Confucius Institutes and lack of experience in organizing

cultural activities, but as a bridge between China and Portugal, the Confucius Institute needs to show more Chinese culture to local students in Coimbra. Through these activities, we can see that the Confucius Institute at the University of Coimbra has the following characteristics in carrying out cultural activities: the content of activities includes both material and spiritual cultures, and material culture, which is capable of helping students and local people at the University of Coimbra to intuitively engage with Chinese culture, stimulate their interest in Chinese culture, promote the formation of good learning motivations for Confucius Institute students, and improve the impression of China in Portugal; The Confucius Institute’s activities are diverse, especially the activities and academic activities. According to different subjects, there are two main categories: one is cultural activities, facing only local students and the public, such as “Winter Solstice Festival and New Year Event”; One is academic activity, such as “Xinglin Forum Academic Lecture”.

Item Category	Project name	Time	Person in Charge
Cultural Activities	Gathering to Celebrate the Spring Festival	1st February	Zhou Miao
	Happy Chinese New Year	9-10 February	Huang Zaiwei
	Ching Ming Festival	5th April	Wang Wenyi
	Dragon Boat Festival	7th May	Guo Liangyan
	Graduate Festival	5th June	Guo Liangyan
	Third anniversary celebration (Chinese painting, food, etc.)	About 18th June	Zhou Miao & Huang Zaiwei
	Summer camp	July to August	Huang Zaiwei
	Freshman Festival, Mid-Autumn Festival and Confucius Institute Day	13th September	Guo Liangyan
	Double Ninth Festival, Chestnut Festival	7th October	Huang Zaiwei
	Winter Solstice Festival and New Year Event	22th December	Guo Liangyan
Academic Activities	Xinglin Forum Academic Lecture	Once a month	Yan Chunming
	Academician enters the	March	Huang

	campus		Zaiwei
	TCM Acupuncture International Forum	June	Huang Zaiwei
	Eastern and Western Dialogue (Law, Comparative Literature)		Zhou Miao
	Excellent Chinese medicine practitioner training (nine needles, abdominal needles, scalp needles, etc.)		Yan Chunming
	Chinese Medicine Health Training 3-5 Times (cooperating with Macao Economic and Trade Commission)	March to June	Yan Chunming & Huang Zaiwei
	Tour of Chinese medicine culture in Portugal	All year	Yan Chunming & Huang Zaiwei
Workshop	Paper-cut workshop	Twice to three times	Wang Wenyi
	Calligraphy workshop	Four times	Guo Liangyan
	Painting workshop (Chinese painting, face masks, etc.)	Twice to four times	Guo Liangyan
	Health Workshop (Tai Chi, Ba Duan Jin, Yi Jin Jing, etc.)	twice	Huang Zaiwei
	Diet Workshop (tea, cooking, medicated, dumplings)	Once to twice	Guo Liangyan
	Sports workshop (chess, table tennis, yo-yo, kite flying)	Once to twice	Volunteer
	Chinese film workshop	Once to twice	Volunteer

Table 7 - Work arrangement of the Confucius Institute at the University of Coimbra in 2019

As we can see in table 7, the Confucius Institute will hold 10 cultural activities include 6 traditional Chinese festivals in 2019. These traditional festivals have corresponding cultural events. For example, Confucius Institute at The University of Coimbra organized “Gathering to Celebrate the Spring Festival” in February 1st, in this cultural activity, students gather together to make traditional food, such as dumpling and

Yuanxiao, which will also eat in Chinese New Year Festival in China. In this event, students can also experience different traditional Chinese art such as calligraphy and paper-cutting.

As a Confucius Institute of Chinese Medicine, the Confucius Institute at the University of Coimbra is committed to promoting the development of Chinese medicine in Portugal. In the seven academic activities held this year, there are six activities related to Chinese medicine. Around the topic of traditional Chinese Medicine, the Confucius Institute at the University of Coimbra conducts various forms of Chinese medicine cultural activities for university Chinese medicine students, or integrates Chinese medicine “elements” into other cultural activities. The Confucius Institute also organizes and organizes Chinese medicine culture forums to promote the communication between Chinese medicine and Western medicine. For example, “Xinglin Forum Academic Lecture” explains the mechanism and prevention measures of the same disease from different perspectives of Chinese and Western medicine, which broadens the thinking and enhances understanding between the two sides.

ICUC introduced the characteristics of the Confucius Institute through rich cultural activities, especially in the area of traditional Chinese medicine, so that local students can experience the charm of Chinese medicine culture and keep in touch with it closely, just as Zhang Hui (2014) said. “Cultural activity is almost the most important form of all Confucius Institutes to display and disseminate Chinese culture. The successful cultural activities can visually display the charm of Chinese culture and allow more students to experience the charm of Chinese culture. Generate interest in Chinese culture and lay the foundation for further Chinese language teaching and strengthening the communication.”

Chapter 3 - Teaching Status and Investigation Analysis of Confucius Institute at the University of Coimbra

From September 2018 to June 2019, I did my internship in Confucius Institute at the University of Coimbra. During the internship, I designed the questionnaire (annex. 1) to collect the most recent data about the Confucius Institute at the University of Coimbra, by analyzing these data, in order to get a more comprehensive and scientific survey result. All questions were summarized and analyzed by using Microsoft Excel. Due to the small number of teachers and in some courses, the student number is only one or two⁵⁰, I conducted an interview for the teachers, the two directors as well as the students respectively. I asked them more deeply about the questions on the questionnaire and recorded these interviews on the mobile phone.

The Confucius Institute at the University of Coimbra has greatly improved in enrollment of students, cultural activities and developed teaching points. During my 10-month internship, I participated in many cultural activities which have been added into annex. The organization and planning of these activities are very scientific, however, in terms of summarization, the Confucius Institute rarely pays attention to the participants' feedback. While chatting with different students and teachers, I found that the Confucius Institute still had some shortcomings such as language problem, changing teaching materials frequently etc., which will lead to the slow development of the CI. In order to have a more comprehensive understanding of the teaching status of the ICUC, I conducted 3 questionnaire surveys (annex 1, 2 & 3) of some students and cultural activities participants of the Confucius Institute, and interviewed some teachers and two directors of the Confucius Institute, the record has been put in annex at the end.

Inspired by Fu Kelei (2018) on the research of Chinese teaching at the Confucius Institute at the University of Lisbon and Liu Ziyuan (2017) on the research of volunteers from the Confucius Institute in Korea, combined with the teaching status

⁵⁰ There are 11 students in the intermediate class and 4 students in the senior class. Because the number is too small, the questionnaire does not have much analytical value and can only be used as a reference. For these students, I have interviewed three of them with the consent.

of the Confucius Institute at the University of Coimbra, I used the form of follow-up investigation and designed 3 questionnaires for different group of students by referring to the guide of Dr. Thomas F Burgess (2001) to design my questionnaires. Since Likert proposed the Likert Scale attitude measurement method in 1932⁵¹, the scale has become the most widely used measurement tool in survey research, especially in educational evaluation. In the questionnaire for language course, I use “Likert scale” to ask students to fill in the form with number “1 to 5”. Each number corresponds to the five levels of “easiest to most difficult”, and finally the conclusion is obtained by the average score of different topics. “Likert scale” has been use in 7 questions.

ICUC is a Confucius Institute specialized in Chinese Medicine. In addition to language courses, the College also offers courses in TCM. In 2018, a total of 143 students enrolled in Confucius Institute courses, including 78 students in the language course and 65 students in the TCM course. For these two groups of students, I designed different questionnaires. And for cultural activities, I prepared another questionnaire which is more different from students enrolled in course. Information about three questionnaires will be listed in table 8.

Name	Target group	Number of distributed and recovery rate	
Questionnaire for “Chinese language and culture course”	Students in language course	23	82.6%
Questionnaire for “traditional Chinese medicine course”	Students in TCM course	24	100%
Questionnaire for “Chinese culture activities”	Participants in cultural activities	29	82.7%

Table 8 - Information about questionnaire

⁵¹ Retrieved from the website: <https://www.simplypsychology.org/likert-scale.html>

Three target groups in my questionnaire are: students from language course, students from TCM course, participants in cultural activities. As is shown in table 8, the name of three questionnaires are: questionnaire for “Chinese language and culture course”, questionnaire for “traditional Chinese medicine course” and questionnaire for “Chinese culture activities”. As mentioned by Dr. Thomas (2001, p.4) “One rough and ready rule in to look for about 20-30 responses in each of the major sub-categories of the sample.” I will ask for at least 20 students to do my questionnaire.

Questionnaires for language course and TCM course include basic information about students, what students have learned at Confucius Institutes, feedback on classes, textbooks, teachers, and cultural activities. Finally, students are asked to write down suggestions for the Confucius Institute. The questions will be composed of open-ended questions and closed questions. Questionnaire for culture activities will be briefer, because each cultural event has limited time, in order to ensure the accuracy and recovery rate of the questionnaire, the length of the questionnaire has to be shortened. This questionnaire only includes the basic information of the participants and feedback on the activities and only single response and multiple response questions in questionnaire. All three questionnaires were issued 76 copies, 67 copies have been recovered, the effective recovery rate was 88.2%. The questionnaire for language course were distributed on February of 2019 in 6 different classes, 2 classes were level 1, 1 class was level 2, 1 class was level 3 and 1 class was level 5, a total of 23 questionnaires have been distributed, accounting for 56.1% of the total number of applicants. 19 copies have been taken back, the recovery rate is 82.6%. The questionnaire for TCM course was distributed by Professor Yan Chunming on January of 2019, A total of 24 questionnaires have been distributed, accounting for 82.7% of the total number of applicants. 24 copies have been taken back, the recovery rate is 100%. The questionnaire for culture activities was distributed on March of 2019, during the work shop of traditional Chinese food. A total of 29 questionnaires were distributed and received 24, the recovery rate is 82.7%.

3.1 Questionnaire for CLCs students

3.1.1 Introduction

The Confucius Institute at the University of Coimbra has been in existence for two years since its establishment in 2017. From the number of courses, the number of students, and the number of events held, ICUC is gradually developing. I started my internship at ICUC in September 2018. During the internship, I read some relevant reports from other Confucius Institute, I found that more or less, these CIs have some problems in language teaching. While reading the academic report of Fu Kelei (2018) about Confucius Institute at the University of Lisbon, she gave out the short comes in teaching materials, afterschool activities, curriculum setting, teacher enrollment, student evaluation and cultural activities. Because of the same cultural background and language background, I set ICUL as an example and made some hypothesizes to ICUC:

1. Shortcomings in textbook.
2. Classroom activities are not rich enough.
3. Students have insufficient after-school exercise.
4. Insufficient special classes.
5. Teachers do not pay enough attention to the teaching of Chinese characters.
6. Teachers change frequently.

Based on these hypothesizes, I designed a questionnaire for students in Chinese language course.

3.1.2 Participants

This questionnaire survey involved 23 students from Chinese language course. By the time the questionnaire sent out, these students have already learned Chinese language for about 3 months.

3.1.3 Questionnaire design

The first part is composed of the basic information of the students, collecting the name, gender, age, job and their length of Chinese learning.

The second part is to understand the motivation of the students for Chinese learning, their views on Chinese learning, and the requirements for Chinese learning outcomes. This part is mainly based on multiple choice questions, and two questions are short-answer questions.

The third part is to understand the most difficult part of their study in Chinese language. This part uses Likert scale. The questions involve students' perceptions of “listening, speaking, reading, writing” and “pronunciation, vocabulary, grammar, Chinese characters” in Chinese learning. Students can fill in the form with number “1 to 5”. Each number corresponds to the five levels of “easiest to most difficult”, and finally the conclusion is obtained by the average score of different topics.

The fourth part, mainly through the form of multiple choice questions and short-answer questions, to understand the feedback of students in the language curriculum, as well as the statistics on the satisfaction of teachers. The main question relates to whether the teacher will conduct different kinds of classroom activities, whether the teacher will use multimedia equipment, and what language the teacher will attend.

The fifth part, is only composed with one question, to ask students if they can give out their suggestions on the Confucius Institute’s curriculum.

3.1.4 Data analyze of questionnaire for Chinese language course

As Thomas F. B. (2001, p.4) said in his work, “A sample is sub-set of the population that is usually chosen because to access all members of the population is prohibitive in time, money and other resources. A key issue in choosing the sample relates to whether the members you have chosen are representative of the population.” To get the basic information about the sample of the questionnaire, I set some questionnaire to ask students about their gender, age and job. This information has been organized in table 9.

Basic information about students					
Gender:	Male	8	Female	11	
Age:	< 18:	0	18-21:	5	
	21-25:	8	> 25:	4	
Job:	Student:	12	Worked:	6	
	Retired:	1			

Table 9 - Basic information about students

According to the enrollment statistics of the Confucius Institute at the University of Coimbra, a total of 41 students enrolled in the “Chinese language and culture” course in the second semester of the 2018-2019 school year. A total of 23 questionnaires have been distributed, accounting for 56.1% of the total number of applicants. 19 copies have been taken back, the recovery rate is 82.6%. As is shown in table 9, of the 19 people, 8 are boys and 11 are girls. The students of the questionnaire ranged in age from 18 to 71 years old, 5 of them are from 18 to 21 years old (Portuguese undergraduate age), 9 of them are from 21 to 25 years old (Portuguese graduate age), 5 of them are older than 25 years old. 12 of these people are students at the University of Coimbra, 6 of them have already worked, and 5 are working at the University of Coimbra, 1 has already retired. Before retiring, she was a researcher at the University of Coimbra. It can be seen that 94.7% of the students of the Confucius Institute are related to the University of Coimbra. As can be seen from these data, Chinese is not a common language of learning in Portugal. The second foreign language that Portuguese students generally learn is English. The third language is French or Spanish, and there is very few Chinese learners in Coimbra. Compared with other Latin language languages, Chinese requires a lot of energy and time to learn, and has certain requirements for students’ learning ability. Therefore, most of the students who study Chinese have bachelor degree or above.

Question 6 is “How did you know the Confucius Institute?” this question was designed to see what kind of propaganda method is the most effective. The result has been presented in Chart 1.

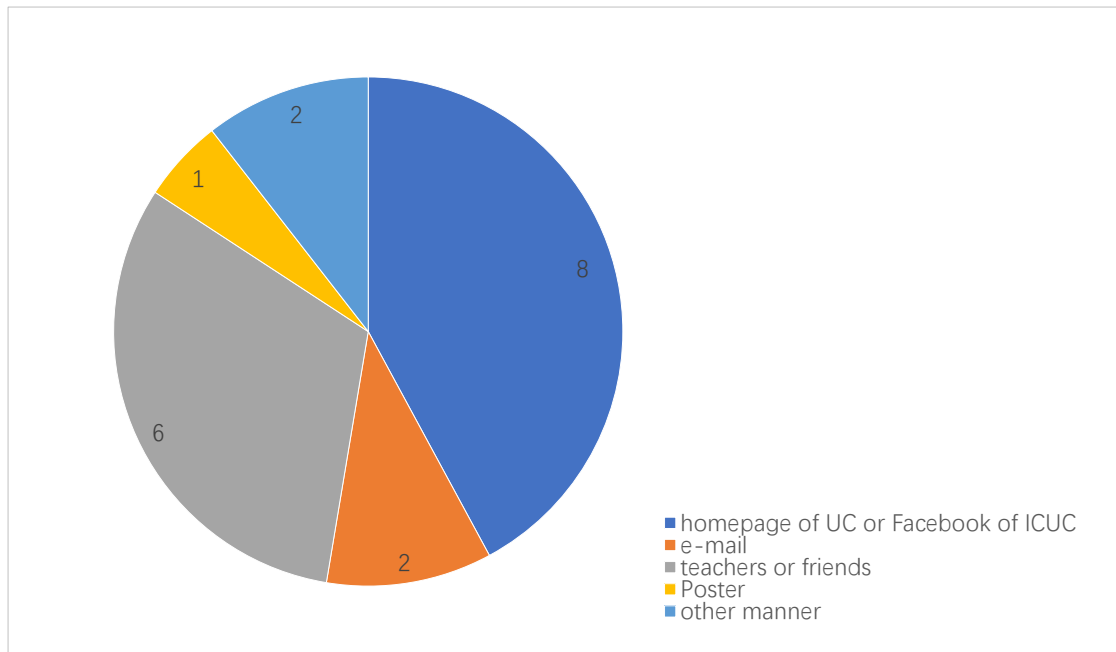


Chart 1 - How did you know the Confucius Institute

As is shown before, 8 people chose to know the Chinese language course from the homepage of University of Coimbra or Facebook of Confucius Institute, 2 people chose to know this course by email, 6 people chose to know the course through their teacher or friend, 1 people chose to know through the poster which has been stuck on the wall of university, and 2 people chose “other manner”. This phenomenon can indicate that most student in Chinese language course know this course through the Internet, however, the local residents of Coimbra are still not enough to know the Confucius Institute because they don’t have access to enter into university’s homepage to get the information, and it can also reflect that the Confucius Institute's publicity at the university is much higher than that for the local residents. On the other hand, the Confucius Institute spends a lot of time and human resources on traditional forms of propaganda, such as pasting posters and distributing leaflets. But these two manners have little effect.

3.1.4.1 learning motivation

While asking about “why do you want to learn Chinese?”, 8 students indicated that they choose to study Chinese language because of their interest in Chinese culture and want to know more about it. 3 students indicated that, by learning Chinese culture, they can communicate more smoothly with Chinese people; 4 Students study Chinese

for academic purposes, 3 of them are from traditional Chinese medicine course; 3 students are interested in China's huge employment prospects, and hope to have a broader career plan after learning Chinese; and 1 student choose to learn Chinese for the purpose of training her brain.

Question 7 is about the motivation of learning in ICUC, in this question, students should answer what do they want to learn most.

In the Confucius Institute, what do you want to study most?	
Chinese language	15
Chinese culture	10
TCM	3
Chinese history	1
Chinese movies	1

Table 10 - In the Confucius Institute, what do you want to study most?

As is shown in table 10, 15 students indicated that they want to learn Chinese language and 10 students have a lot of interest in Chinese culture. Most students have shown great interest in these two parts. Three students also mentioned that they want to learn traditional Chinese medicine and one student wants to know more about Chinese history. One student is very interested in Chinese movies. The motivations of different students to learn Chinese are completely different. They can be divided into two groups. First group of students, they have great interest in Chinese language or Chinese culture, they mainly choose to learn Chinese under the drive of hobbies. These students have relatively clear learning goals; the second group of students hope to improve their employment competitiveness by learning Chinese. Their motivation for learning is more obvious. Although they will show a negative emotion in the learning process, they have to achieve certain goals as well.

While asking about if the students want to participate in the HSK exam⁵², only one student said that he had participated in the HSK exam before. The other 18 students

⁵² Chinese Proficiency Test (HSK), an international standardized test of Chinese language proficiency, assessed non-native Chinese speakers' abilities in using the Chinese language in their daily, academic and professional

said that they had never taken the test, accounting for 94.7% of the total number. 7 students indicated that they do not want to participate in the exam, they study Chinese only for Fun. This figure accounts for 36.8% of the total number of students. 3 students said that they plan to participate to know their level of Chinese language and 6 students plan to participate to get the certification. 1 student don't know what is HSK exam and one student wants to decide if she should participate the exam after she finishing the master degree course. According to this data, we can conclude that most student didn't have this exam before, and one third of them only study Chinese for fun. This number is likely to be closely related to the student's Chinese level.

The fifth question of the questionnaire is about how much time the students in ICUC have studied Chinese. Which has been summarized in table 11:

Duration	Number of students	Percentage
2-4 months	10	52.6%
4-6 months	4	21.1%
6-8 months	1	5.3%
8-12 months	1	5.3%
One year or more	3	15.8%

Table 11 - How much time have you studied Chinese

Table 11 shows that there are 10 students who have studied Chinese at the Confucius Institute for 2 to 4 months, accounting for 52.6% of the total number. The number of students who have studied Chinese for 4 to 6 months is 4, 21% of the total number. According to the HSK (Level 1) Outline of the New Chinese Proficiency Test, the HSK (Level 1) test subject is “A candidate who has learnt 150 most common Chinese words and related grammar knowledge in one semester (half school year)”.⁵³ 73.6% of students in ICUC learnt Chinese less than half a year and don't have enough knowledge to attend, so that the demand for exams is not as strong. At the same time, Coimbra don't have HSK test site, students should go to Lisbon or Braga to have the

lives. HSK consists of six levels namely HSK (level I), HSK (level II), HSK (level III), HSK (level IV), HSK (level V), and HSK (level VI). Retrieved from the website: <http://www.chinesetest.cn/gosign.do?id=1&lid=0>

⁵³ Retrieved from HSK standard course 1, p. vi, translated by Zhang Yuhao.

test. Normally, many students want to learn to take a higher level before choosing to take the exam.

Question 9 and 10 are about students' learning attitude in ICUC. From the question number 9, in class, 5 students speak Chinese when the teacher asks them to answer the questions, 1 student speak Chinese when the question is very easy. 11 students accounting for 57.9% of the total number will speak Chinese as much as possible and one student from level 4 explain that she would like to speak Chinese as much as possible, but she wants to have more opportunities to practice. Compared with question number 10, 1 student says he never study Chinese after class, 12 of them say that they will study Chinese when they have time, the rate is 63.1%. 1 of them will study Chinese when he has homework and 4 of them study as much as possible. It can be seen that students are more willing to choose to practice Chinese in the classroom. After returning home, few students are willing to review again. This is very different from the language learning of Chinese students. When interviewing director Cristina Zhou of the Confucius Institute, she also mentioned that "The self-disciplined of Portuguese student when they learning language is much worse than Chinese students,"⁵⁴ which is one of the reasons why they can easily give up learning, but many students mentioned that if the Confucius Institute can offer some listening and speaking training classes, they are willing to attend. For the learning outcomes, 10 students hope that after studying Chinese they could be able to understand and use simple words and phrases, 3 people desire to be able to talk about simple topics of daily life. 2 of them would like to be able to talk about life, study, work etc. We can see that most of the students in Confucius Institute only has the basic requirement of Chinese language to communicate daily topics. 5 students hope that they can converse fluently with native Chinese and communicate about most of the topics, 3 people try to be able to read newspapers, magazines, understand Chinese TV series and films. This two opinions require high level of Chinese language skill.

While asking about the factors may their Chinese language skill, different student presented different suggestions which has been organized in chart 2.

⁵⁴ Retrieved from interview record with Cristina Zhou, translated by Zhang Yuhao.

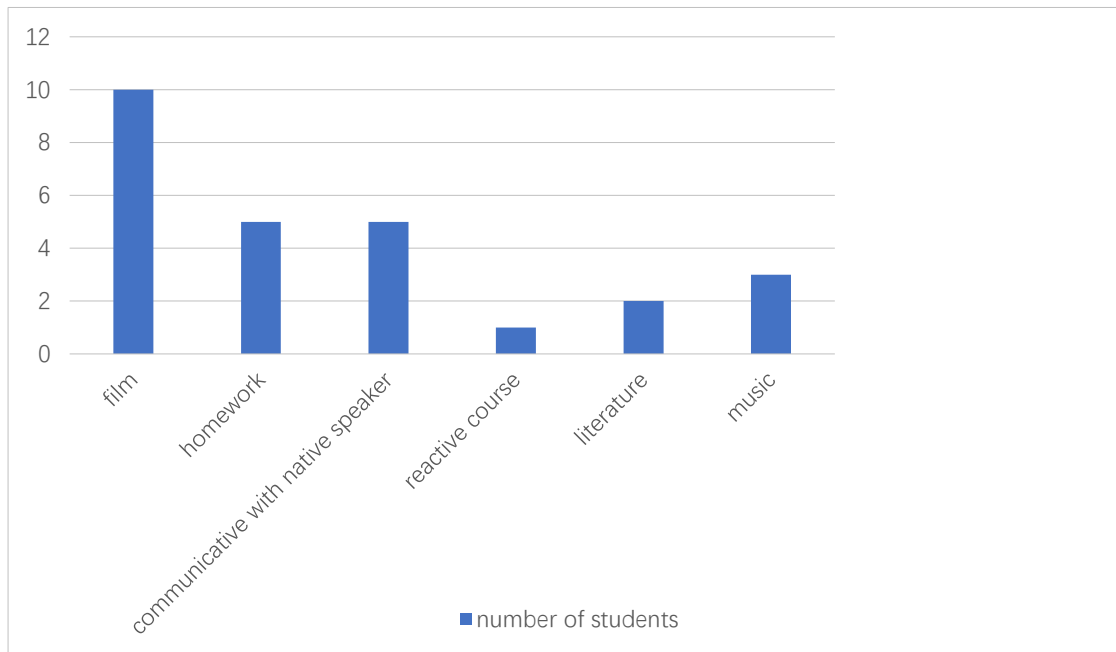


Chart 2 - Factors may improve Chinese language skill

From Chart 2, more than half of the students think that more film can improve their Chinese language skill, and five people prefer to have more homework after class or more chances to communicate with native speaker to improve their Chinese. The Chinese course in ICUC pays more attention to the classroom but ignore the Chinese learning after the class. Students do not want to open their textbooks after class, to do any review or preview of Chinese. However, students can learn Chinese expression by watching movies, listening to songs, and chatting with native speakers, so that students can use their spare time to learn Chinese. More than one student in the questionnaire indicated that they need more opportunities to practice speaking and listening, but the time in the class is limited. They hope that the Confucius Institute can provide some opportunities to chat with Chinese students to improve oral expression.

Do you think learning Chinese is learning what?	
Studying Chinese is studying Chinese culture	12
To study Chinese is to study basic knowledge about phonics, grammar and words etc.	2

Studying Chinese is studying the skills of listening, speaking, reading and writing	8
To study Chinese is to study mainly the grammar	0
I don't know	0
Understand what the teacher teaches me in class	0
Studying phonics, grammar and vocabulary by the help of teachers, develop these elements and make a connection between them cultivating skills to use them independently and actively, these skills include a good pronunciation, audition, writing and reading.	12

Table 12 - Do you think learning Chinese is learning what?

In question 15, “Do you think learning Chinese is learning what?”, we can see from table 12, more than half of the students think that study Chinese is study Chinese culture, it is obvious that the purpose of students learning Chinese is more to understand the Chinese culture behind Chinese language. Therefore, the cultural activities of Confucius Institute can make up for the lack of Chinese culture teaching in Chinese classroom and allows students to experience the charm of Chinese culture closely. This year, the Confucius Institute at the University of Coimbra hosted a number of cultural activities. These cultural events are very popular among local students. On the other hand, 12 students think study Chinese is phonics, grammar and vocabulary by the help of teachers, develop these elements and make a connection between them. 6 students think study Chinese is to study the skills of listening, speaking, reading and writing. It can be seen that students’ purpose of learning Chinese is not only to understand Chinese, but also to use Chinese. At present, Coimbra does not have enough environment to provide students with Chinese training. This is where the Confucius Institute needs to improve in the future.

3.1.4.2 teaching effect

From question 16 to 22, I use Likert Scale to analysis the teaching content. The 16th question is “which part of Chinese do you think is the most difficult to learn”, the four options are pronunciation, vocabulary, grammar and Chinese characters, 16 students answered this question.

Content:	
Pronunciation	3.8
Vocabulary	3.06
Grammar	2.68
Chinese characters	4.56

Table 13 - Which part of Chinese does you think is the most difficult to learn

From table 13, the average points for each option is 3.8, 3.1, 2.7 and 4.6, 9 people think Chinese characters are the most difficult part in learning Chinese language, and only 1 student think grammar is difficult.

Since most of the students in the language classes of the Confucius Institute at the University of Coimbra are still in basic level, recognize Chinese characters and pronunciation are the most difficult parts for them.

The question number 17 is about which language element is the most important thing to learn Chinese.

Content:	
Pronunciation	4.1
Vocabulary	4.2
Grammar	2.8
Chinese characters	3.6

Table 14 - Which language element do you think is the most important

As the table 14 showed above, the average point of pronunciation, vocabulary, grammar and Chinese character is 4.1, 4.2, 2.8 and 3.6. 8 students think pronunciation and vocabulary are the most important parts in learning Chinese, only 2 students think grammar is most important. Portuguese students who learning Chinese language paid more attention in vocabulary and pronunciation, these two parts refer to speaking and listening, students hope to use Chinese in their daily life. For Chinese characters and grammar, Portuguese students feel that it is not very important. To ask students if it is

necessary to learn Chinese characters, 8 students think it is necessary, because they can read books, write materials, we can see almost half of the students from Confucius Institute think they are in require of learning Chinese characters, but compared with vocabulary and pronunciation we calculated before, it seems contradictory. The concept of Chinese characters to students is vague, they just think it is very important, but compared to listening and speaking, they can immediately use what they learned after class, and easily to get a sense of satisfaction in the process of practice, but the use of Chinese characters is not so obvious. In addition, 9 students chose “I can learn simple Chinese characters, but don’t care too much about writing skill.” According to Yin Wenting (2008), “Students from western countries whose mother tongue is totally different from Chinese character culture circle, they have a strong sense of strangeness in the structure and writing methods of Chinese characters. When they first come into contact, they will feel at a loss.” Chinese character learning is inevitable during the period of learning Chinese language. Many students can understand the meaning of Chinese through the help of Pinyin in basic level, but with the deep learning, Chinese characters will gradually replace the use of Pinyin, and some complicated Chinese characters will appear in textbook, these will make the student lose interested in learning Chinese and easily give up.

Items	Important	Not so important	I don’t care
Correct the pronunciation	15	0	0
Reading the text	15	1	0
Grammar	13	4	0
Conversation practice	15	0	0
Recognize Chinese character	8	9	0

Table 15 - Students opinion about class arrange

Table 15 is about the content of the class. All the students think, it is important to correct the pronunciation and practice conversation in class, only one student think reading the text is not so important in class, which is also proved that students in Portugal think speaking is the most important in learning Chinese language. 9 students think recognize Chinese character is not so important, accounting for 57.8% of total number. It is obvious that, most Portuguese Chinese learners think learning

Chinese characters is not important. And 4 students think grammar part is not so important which account for 23% in total. Learning Chinese characters is a great difficulty for many Portuguese student, especially in the initial stage. In the survey, we can find that more than half of the students think that learning Chinese characters is not an indispensable part of learning Chinese, and even some Students also mentioned that they don't really want to learn it. Most of these students come from the basic-level class. However, students in the intermediate or advanced level think that it is necessary for teachers to increase the teaching of Chinese characters. Apart from the Chinese language course, there is almost no chance of using Chinese characters. Difficulties in learning and low frequency of use became big problems in Portuguese Chinese characters teaching.

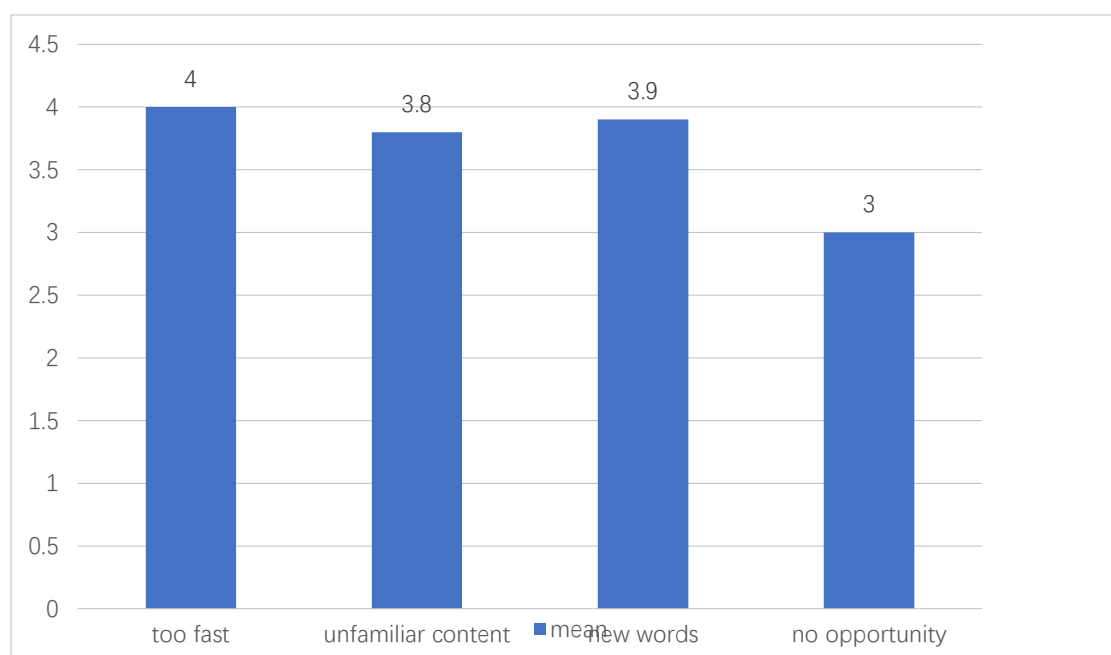


Chart 3 - the main reason that listening Chinese is difficult

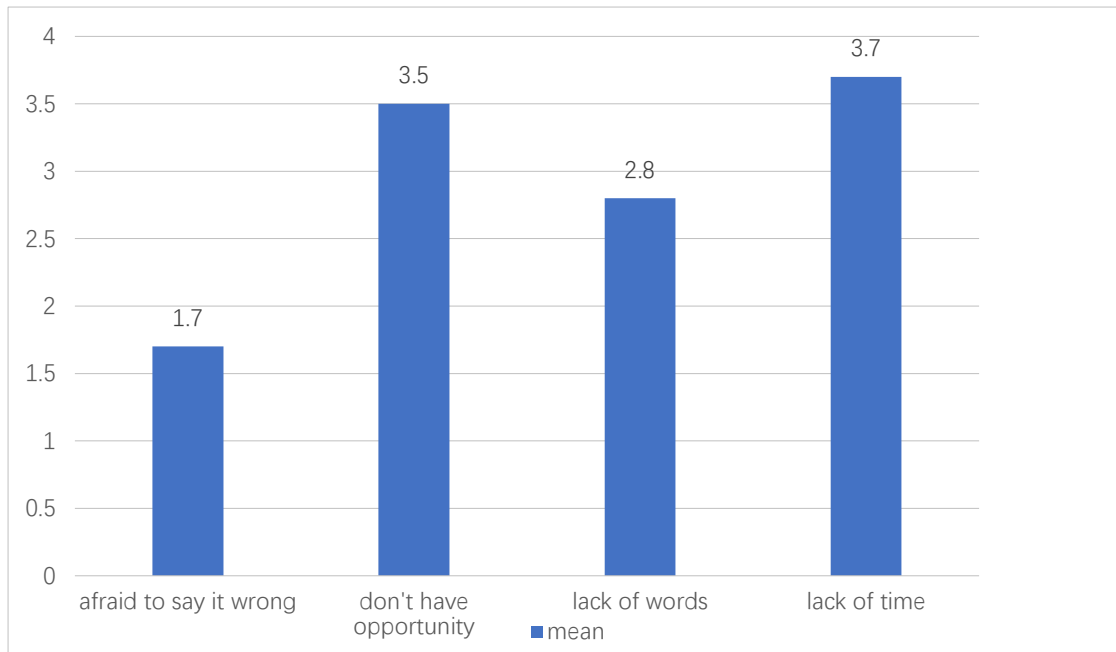


Chart 4 - the main reason that speaking Chinese is difficult

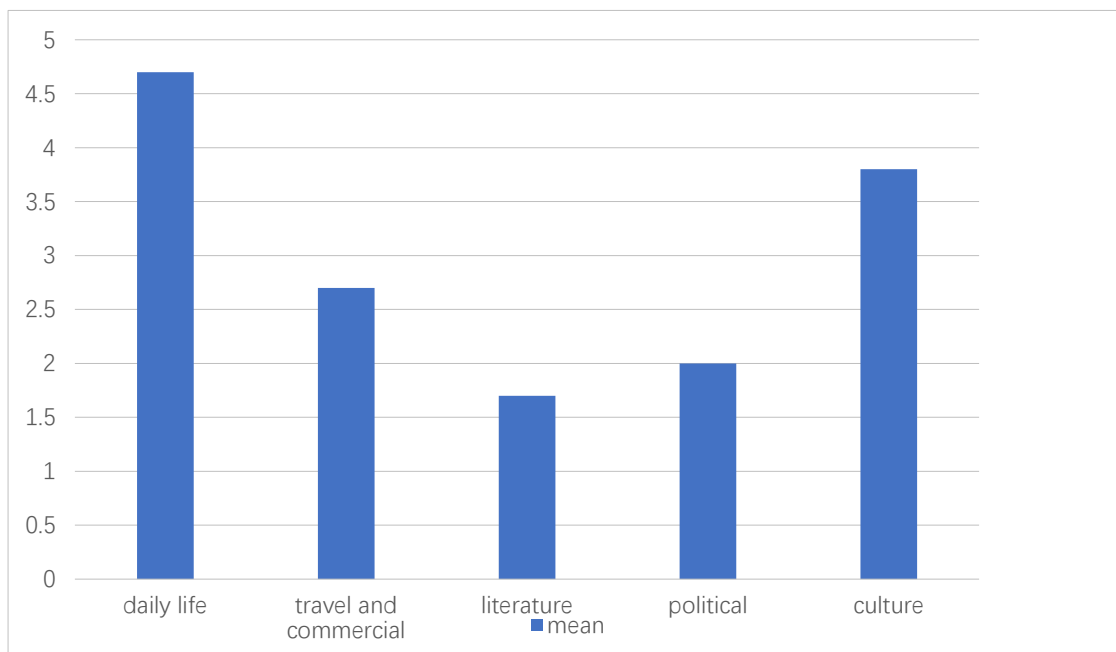


Chart 5 - what kind of new words do you think can help you to improve your speaking?

Use it to communicate is our ultimate goal in learning any language. While communicate with others, “listening” and “speaking” should be the most important parts, good “listening” is the premise of a smooth conversation, and it is the most basic and most important. However, whether Chinese

people learning a foreign language or a foreigner learning Chinese, “listening” is a difficult skill to master. (Xu, 2015. p.2)⁵⁵

We know that the ultimate goal of language learning is to communicate. However, at the end of language learning, the proportion of students who have the ability to communicate is small, and the learning effect is not obvious. Xu Lu (2015, p.2) also said “Listening is considered by most students to be the most important but the most difficult to learn.” During the internship in the Confucius Institute, I have communicated with many students, although some students have already reached the advanced level, they can only speak a little Chinese. Most of the time we chat in English or Portuguese. It can be seen that the effect of listening practice is not good.

As we analyzed in the previous questionnaire, the main purpose of many Portuguese students learning Chinese is to be able to communicate with the native speaker. The biggest obstacle to communication is “listening” and “speaking”. According to these two points, I asked three questions in the questionnaire. As indicated by chart 3, 4 and 5, the students think that there are three main reasons which result in difficulties in listening Chinese, mainly because the speech rate is too fast, the content is unfamiliar, and a lot new words. The biggest difficulty students encounter in “speaking Chinese” is “don’t have opportunities to practice” and “lack of time to practice”. These points are also the problems I found during my internship in ICUC. Confucius Institutes have a lot of opportunities to practice listening in language courses, but these listening materials have a faster speaking speed, and it is difficult for students to understand listening content without preview. There are also many students who suggest that the Confucius Institute can give students more opportunities to practice oral communication in small groups during class. According to the survey by Xu Lu (2015), “introverted students generally have poor communication skills. Conversely, students with strong communicative skills will want to express their opinions.” By enhancing interaction among students, introverted students have more opportunities to practice speaking.

⁵⁵ Translated by Zhang Yuhao.

From chart 5, in terms of speaking content, most students want to learn words about “daily life”, which are very useful for basic-level oral learner. After learning these words, students can immediately apply to their own life, through repeated practice to familiarize with the pronunciation skills of spoken Chinese. In addition, Portuguese students are also interested in cultural words. In the expressions of several students I interviewed, they are all interested in Chinese culture and hope to learn more about it through Chinese language learning.

3.1.4.3 language curriculum, and the satisfaction of teachers

Classroom game has already become a part of teaching content in language teaching, as Gee (2003) mentioned in his work, “Language learners have in multiple studies indicated that they are very enthusiastic when it comes to using games in their learning.” Petrovic (2014, p.8) also mentioned that “educators should take advantage of and try into a teaching tool rather dismissing it as a “non-serious-fun”. So that, classroom game should also be used in language teaching in ICUC.

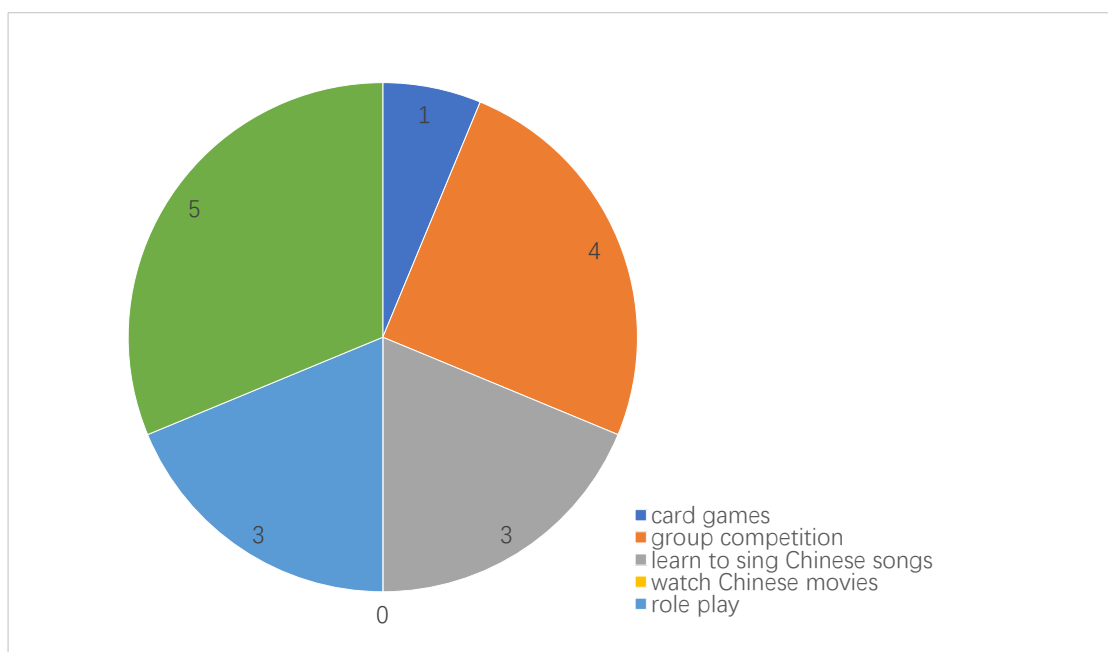


Chart 6 - What kinds of classroom game do you have before?

From chart 6, it reflects the statistical results of the 23rd question in the questionnaire about what kind of classroom game has teacher done in class. Students can choose more than one answer in this question. A total of 11 students answered this question

and received 16 answers in total. While asking about what kinds of classroom game students had before, 5 students reflected that they didn't have any game before. This number accounted for 45.4% of the total number, 4 students chose "group competition", 3 students chose "learn to sing Chinese songs" and 3 students chose "role play", 1 student chose "card games". This is different from the reports of different classes during the internship at the Confucius Institute. Each class of the Confucius Institute, the teacher will organize the corresponding classroom activities, so that students can fully experience, the general classroom activities have contextual communication, learn to sing Chinese songs and watch videos related to the course content. Of course, the Confucius Institute needs to improve on the content of the classroom activities, but it can guarantee that each class will let students experience different games.

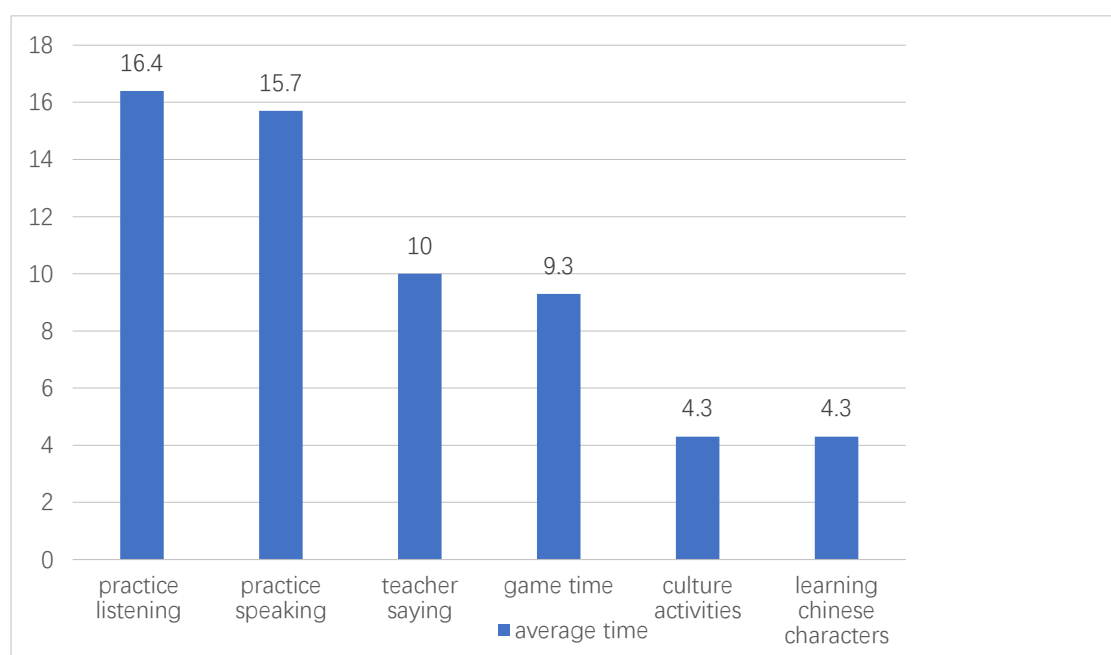


Chart 7 - Time arrangement of each class

In question number 30, the students think that if each class has 60 minutes, the teacher's lecture time is only 10 minutes, there should be 16.4 minutes to practice listening and 15.7 minutes to practice speaking. As we summarized in the previous question, a majority of students feel that they should have more time to train their listening and speaking expressions so that they can communicate with native

speakers. In addition, students hope to have 9.3 minutes and 4.3 minutes each class that teachers can organize some classroom games or culture activities. The minimum time for students to arrange is learning Chinese characters, which is consistent with the results of our previous survey.

A common problem faced by Portuguese students in Chinese classes is to communicate with teachers through media language. Question number 26 and 27 from questionnaire is about the language teacher use in class which have been shown in chart 8 and chart 9. Although the frequency of Portuguese use of English is high, there are still many differences between Portuguese and English.

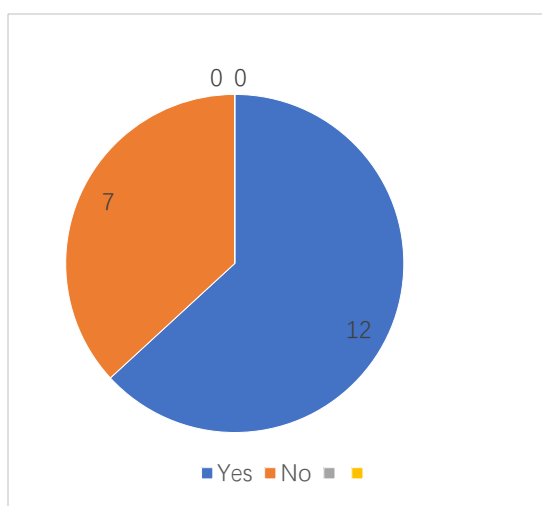


Chart 8 - Do you prefer your teacher speak Portuguese in class?

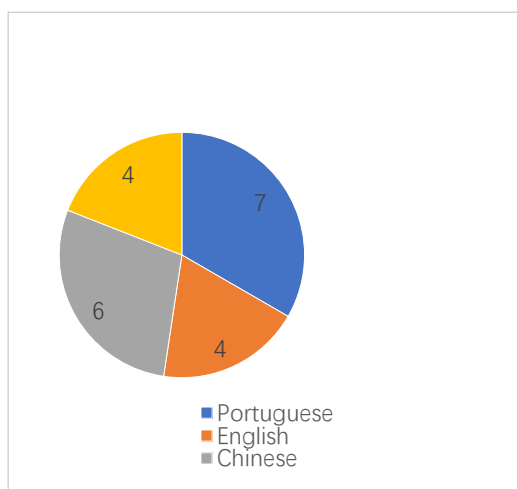


Chart 9 - what do you think is better to use when the teacher answer the questions

Fu Kelei (2018, p.45) found during the internship at the Confucius Institute at the University of Lisbon, “Because most of the time teachers teach Chinese to use English, the basic-level students have a lot of different understandings of the content of the class, especially when explaining Chinese grammar.” As I concluded in Chart 8 and 9, 12 students prefer teachers can speak Portuguese in class, 63% of the total number, while making interview with students in basic level, they all prefer teachers can have class in Portuguese, even if they can understand English very well, and some students hope that Confucius can invite some Portuguese teachers who can understand Chinese very well to do some explanations, some students think it is not a big problem no matter the lesson taught in English or Portuguese. Faced with this problem, ICUC tries to arrange teachers who can speak Portuguese to teach Chinese for beginners, so that students can avoid language barriers when they first come into contact with Chinese.

While asking about what kind of language students prefer when the teacher answer students’ question, 33% of students chose Portuguese, this number is quite close to Chinese (29%), and 4 students think, the language teacher used to answer questions should depend on the question.

In the role cognition of international Chinese teachers, the most basic and important cognition should be the role orientation of teachers. In other words, teachers should think, position and recognize their roles from the perspective of pedagogy and cross-cultural teaching. (Jin & Li, 2012, p.20) In the questionnaire, I will ask the relationship between students and teachers and the teaching style of the teachers.

What kind of relationship do you think teachers and students in Chinese teaching?	
Friend	9
Leader	7
Assistant	3

Table 16 - What kind of relationship do you think teachers and students in Chinese teaching?

What kind of teaching style you want in your class?	
Serious	1
Humor	11
Patient	8
Other: opportunistic; comprehensive	

Table 17 - What kind of teaching style you want in your class?

You expect your teacher in class:	
Be strict to everyone including himself, explain precisely each point of knowledge of the Chinese language.	1
Organize many useful games and activities for teaching the Chinese language.	8
Only explain all the points clearly without any activities or practice.	0
Systematically teach the points of the Chinese language at the same time as the students repeat, practice and memorize.	9
Use Portuguese or English to tell interesting stories about the lesson.	4
Let us watch more movies, TV series, teach us how to make the Chinese knot or paper cutting to cultivate our interest in the Chinese language.	3
Other	1

Table 18 - You expect your teacher in class

There are three questions in the questionnaire about teacher satisfaction. The result has been shown in table 16, 17 and 18. 9 students think that the Confucius Institute teachers are like their friends, 7 students think that teachers are like their leaders, and 3 students think teachers are like their assistants. From my questionnaire and interviews, students are 100% satisfied with the Confucius Institute teachers at the University of Coimbra. Many students think that the Confucius Institute teachers are very friendly and given a lot to help during the process of teaching Chinese. According to table 11, only 1 (5.3%) student think teacher should be more serious to students, 11 (57.9%) students think teachers should be humorous, and 7 (36.8%) students think in the process of learning Chinese, teacher should be patient to their Students. The teaching methods of Confucius Institute teachers can basically meet the

needs of students. During my listening the course of the Confucius Institute, teachers have enough patience in each class. For the difficulty of Chinese learning, such as the “tones” part, the teacher can ensure that every student can correctly pronounce each Chinese character. Students are very satisfied with this method. They believe that teachers can help them learn Chinese pronunciation correctly.

While asking students about their expectation of teacher in class, 8 students think that teachers should organize more useful games and activities for teaching the Chinese language. In terms of classroom activities, the Confucius Institute at the University of Coimbra can guarantee to have classroom activities in each class, but the form is relatively simple. In many cases, the teacher continues the traditional classroom interaction methods, such as group discussion and some dialogues. Although these classroom games allow students to apply what they have learned, the form is too old. Many students studying Chinese at the Confucius Institute are still at the basic level. Different classroom activities can arouse students’ interest in Chinese learning. Another big group of people think that, in class, teachers should systematically teach the points of the Chinese language at the same time as the students repeat, practice and memorize. This is also what teachers are doing now, especially in pronunciation part. 4 students prefer teachers can use Portuguese or English to tell interesting stories about the content and 3 students prefer to watch more movies, TV series and learn how to make the Chinese knot or paper cutting in class. This point is also a relatively lacking part of the current Chinese class. The teacher mainly focuses on textbooks. Most of the lectures are related to textbooks, but the output of Chinese culture is still scarce. Only 1 student think teacher should be strict. As I made an interview with this student, she has already studied Chinese language for a long time and gave us some suggestions in different areas. She mentioned that teachers should practice grammar structures and some other points in class and give more opportunities to students to make their own sentences.

3.2 Questionnaire for TCM students

3.2.1 Introduction

As director Huang Zaiwei mentioned in interview, ICUC is specialized in traditional Chinese medicine, so that, not only Chinese language course will be held in ICUC but

also TCM course. However, compared with Chinese language, TCM is more difficult. Just as Zhang Hongxia (2017, p.78) mentioned in his work, “Foreign students studying Chinese medicine actually have to face two kinds of cross-cultural learning adaptation, Firstly, from the West to the East, because Chinese medicine is a unique oriental skill. Secondly, from ancient times to modern times, because the overall theoretical system of Chinese medicine has no major changes since ancient times.”⁵⁶ Therefore, teaching TCM to foreign students should take more cultural factors into consideration. In this research, I got the help from professor Yan Chunming, who is the major professor to teach TCM in UC. Professor Yan designed the questionnaire and helped me to collect the data from his class.

3.2.2 Participants

All 24 participants in this survey are from FMUC, who has already had TCM course for one semester.

3.2.3 Questionnaire design

The first part of the questionnaire is also about the basic information about students, this part includes the name, gender, grade major and nationality of students.

The second part is “language aspect”. This part has three multiple choice questions, to see if students can understand the teacher’s English in the class and if the teaching materials is easy to be understand.

The third part is “teaching effect”, this part has five multiple choice questions, students can choose more than one choice in this part. This part mainly understands the students’ suggestions for the traditional Chinese medicine courses, and asks students whether their attitude towards traditional Chinese medicine has changed after attending this course.

The fourth part is “feedback”, this part is to collect students attitude about “traditional Chinese medicine course”, students can choose excellent, satisfied, fair and not

⁵⁶ Translated by Zhang Yuhao.

satisfied. Except this, students should also choose what part of the course they like to Learn more and the what part of the course they like to learn less.

The last part of the questionnaire is to ask students write down their suggestions to teaching material, teaching content, teaching method and course evaluation.

3.2.4 TCM course questionnaire analysis

According to the enrollment statistics of the Confucius Institute at the University of Coimbra, a total of 29 students registered in the “Traditional Chinese Medicine” course in the first semester of the 2018-2019 school year, but 2 students never came, 2 students attended only for the first time. A total of 24 questionnaires have been distributed, accounting for 82.7% of the total number of applicants. 24 copies have been taken back, the recovery rate is 100%. Of the 24 people, 9 are boys and 14 are girls, one student didn’t leave this information on questionnaire. The students who filled out the questionnaire ranged from 19 to 33 years old. There were 18 students aged 20 or 21, accounting for 75% of the total. These people are all students from the Faculty of Medicine at the University of Coimbra. 2 of them are from 2nd grade of bachelor degree, 16 of them are from 3rd year of bachelor degree and 2 of the are from master degree. 4 of them didn’t leave this information. Among these 24 students, 20 of them are from Portugal, 2 of them from Mozambique and 1 student from Germany

3.2.4.1 language part

Chen & Ma (2018) proposed that “Comparing with public English teaching, TCM English teaching is very traditional, basically focused on passage reading and words translation, aiming at the cultivation of reading ability of listening, speaking and writing.” The teaching language in TCM course has already been a problem among students in different countries. So that, at the beginning of the questionnaire, three questions related to language were asked to students, the result has been demonstrated in table 19, 20 and 21.

Can you understand teacher’s English in the class?		
Very well	5	20.8%

Well	9	37.5%
Fair	10	41.7%
difficult	0	0%

Table 19 - Can you understand teacher's English in the class?

What do you like the teacher to speak in the class?		
Faster	1	4.2%
Slower	2	8.3%
The same as before	21	87.5%

Table 20 - What do you like the teacher to speak in the class?

Can you understand the teaching material in the class?		
Very well	7	29.2%
Well	12	50%
Fair	4	16.7%
Difficult	0	0%

Table 21 - Can you understand the teaching material in the class?

China is a country with a history of 5,000 years. From the pre-Qin and Han Dynasties, to the Wei, Jin, Southern and Northern Dynasties, until the Tang, Song, Yuan, Ming and Qing Dynasties, all the works were written in ancient Chinese, including classical medical books. Nearly 10,000 kinds of medical books include the unique theoretical knowledge and rich practical experience. It is an important reference to understand traditional Chinese medical. So that, it is essential to master ancient Chinese language. However, the foreign students have a limited level of modern Chinese language, and they have never been exposed to ancient Chinese language. They are not familiar with the historical and cultural backgrounds of ancient China, so they are struggling to learn Chinese medicine. (Ji Jianyin, 2017. p.31)⁵⁷

⁵⁷ Translated by Zhang Yuhao.

The Chinese medicine courses offered by ICUC are mainly taught by Professor Yan Chunming. Yan Chunming is proficient in Portuguese, but the Chinese medicine curriculum contains the rich content of Chinese traditional culture. For Portuguese students with great cultural differences, although there is no need to learn ancient Chinese, many Portuguese words translated directly from ancient Chinese are still difficult to understand. According to the statistical results, there are 10 students who can only “fair” understand the language of the teacher in the classroom, however, 21 students think the teacher’s speech rate is not too fast or too slow. We can conclude that it is not the students can’t follow the speech rate of the teacher, but can’t understand the teaching content very well. “Because of the abstraction and uniqueness of traditional Chinese medicine language, we cannot find a suitable correspondence in the process of translating Chinese medicine language into English, some terms in Western medicine can still be crossed with Chinese medicine, but the meaning of knowledge is not equal.” (Ji. 2017, p.35)⁵⁸ It is not difficult to understand why Ji emphasizes in his article that international students need to learn traditional Chinese language before studying Chinese medicine.

About the teaching material, students use “Essentials of Chinese Acupuncture” and “Contemporary Chinese Medicine and Acupuncture” as textbooks, except these two books, teachers will add some extra references in class, all these works are written in English. Students relatively have better English proficiency in reading, 83.3% of them can understand the teaching material well or very well.

Compared this data with some interviews of students, I can conclude that the course of Chinese medicine in English and Portuguese is workable, however, traditional Chinese medicine is based on Chinese culture and philosophy, even if students can understand language very well, they can’t totally comprehend the content. As professor Yan written in his report, “few students are able to raise questions in the class and many students complained that writing two academic papers for this course has been too much.”⁵⁹

⁵⁸ Translated by Zhang Yuhao.

⁵⁹ Retrieved from ICUC internal document.

3.2.4.2 Teaching effect

Pan M. (2017, p.306) proposed that, “The sustainable development of Traditional Chinese Medicine Course in Confucius Institute should give full play to the characteristics of the discipline, promote the Chinese medicine culture as a long-term content, and carry out practical and feasible teaching and training programs which is popular for native students.”⁶⁰ In this circumstance, the teaching content of TCM course should be based on students’ interest which has been shown on the feedback of teaching effect in table 22, 23, 24 and 25.

Would you suggest this course to other students in the future?		
Definitely	13	54.2%
Likely	11	45.8%
Not likely	0	0%
never	0	0%

Table 22 - Would you suggest this course to other students in the future?

We can easily sum up from table 22 that 100% of students think they will definitely or likely to suggest this course to others. Even if in the following questions, they think they won’t attend this course in the future they still think they are satisfied with this course. And the statistics shows in the second semester of 2018 to 2019 school, the number of students enrolled in traditional Chinese medicine is 62, the growth rate reached 113.8%. At the same time, teachers should know which part of the teaching content play up to student, in the following two questions, I will collect students’ feedback towards TCM course.

Through this course, what in the following aspects you have had?		
More curiosity in TCM	17	70.8%
More interest in TCM	14	58.3%
More willingness to integrate TCM	4	16.7%
None of the above	0	0%

Table 23 - Through this course, what in the following aspects you have had?

⁶⁰ Translated by Zhang Yuhao

Through this course, what do you think you are more interested in?		
Philosophy of TCM	10	41.7%
Practice TCM	13	54.2%
Research in TCM	7	29.2%
Classics of TCM	2	8.3%
None of the above	1	4.2%

Table 24 - Through this course, what do you think you are more interested in?

As is shown in table 23 and table 24, after the course, 70.8% students show more curiosity in TCM and 58.3% students have more interest in it, combined with the interview record from director Huang Zaiwei, this phenomenon has a great improvement with two years ago.

The academic atmosphere of the University of Coimbra is relatively conservative. Compared with Lisbon, the recognition of Chinese medicine is still lag behind, and the effect of spreading Chinese medicine here may not be as good as expected.⁶¹

41.7% of students think they are more interested in philosophy of TCM, 54.2% of them are interested in practice TCM. Which is the highest number among the 5 options. 29.2% of students have interest in research in TCM and 8.3% of students wants to read more classics of TCM. Only one student chose none of the above, and he wrote that he wants to know more about the history of TCM.

What can you benefit from this course?		
Better understanding of medicine	10	41.7%
Better understanding of TCM theories and practice	20	83.3%
Better understanding of medical research	1	4.2%
None of the above	0	0%

Table 25 - What can you benefit from this course?

⁶¹ Interview record with Huang Zaiwei, translated by Zhang Yuhao.

While asking about students' benefit, 83.3% of students think after this course, they can have better understanding of TCM theories and practice, which is meet the learning objective of the course "Learners will get familiar with some core concepts of Chinese medicine, and comprehend some thinking modes, values and aesthetic appeals of Chinese medicine for preventing and treating diseases."⁶²

As I interviewed with professor Yan, he mentioned that the program of Chinese medicine course contains some practical classes, in practical class, teacher will show how to do acupuncture and students can practice it as well.

"During my class, I will combine theories will operation, but not every class, it depends on the course I teach, like when I teaching "xuewei" I will ask my students to stand beside me to see the operation process, but when I teach purely theory of traditional Chinese medicine, I will only speak and students listen to me."⁶³

3.2.4.3 Feedback

This part of questionnaire is mainly analyzing if students satisfied with the course and their attitude to different content of the course. At the same time, this part is also an important reference for testing students' satisfaction with teachers and teaching content. By analyzing the following data, we can see if students are satisfied with the TCM course and what they like best and worst.

Are you satisfied with the TCM course in this semester?		
Excellent	5	20.8%
Satisfied	17	70.8%
Fair	2	8.3%
Not satisfied	0	0%

Table 26 - Are you satisfied with the TCM course in this semester?

⁶² Retrieved from the website: <https://apps.uc.pt/courses/EN/course/7521>

⁶³ From Interview record with Professor Yan. Translated by Zhang Yuhao.

What part of the course do you like to learn more?		
Why should we learn some TCM	1	4.2%
What is TCM	2	8.3%
How does TCM works	22	91.7%
None of the above	0	0%

Table 27 - What part of the course do you like to learn more?

What part of the course do you like to learn less?		
Why should we learn some TCM	3	12.5%
What is TCM	0	0%
How does TCM works	2	8.3%
None of the above	19	79.2%

Table 28 - What part of the course do you like to learn less?

From table 26, 22 students feel excellent or satisfied with the TCM course which account for 91.6% of total, only 2 students think this course is just fair, and nobody fell unsatisfied with it. We can conclude that this course basically met the needs of students for the course, and realized the general objectives. From the result of the questionnaire, students show more interest in how does TCM works and in the following curriculum setting, teachers may pay more attention in this part.

Chart 10, table 29 and table 30 are aim to find out if students will continue learn TCM any more, it can also show students' satisfaction towards this course. By asking students the reason why they will or will not learn TCM in the future, ICUC can understand the reasons for the increase or decrease in the number of students.

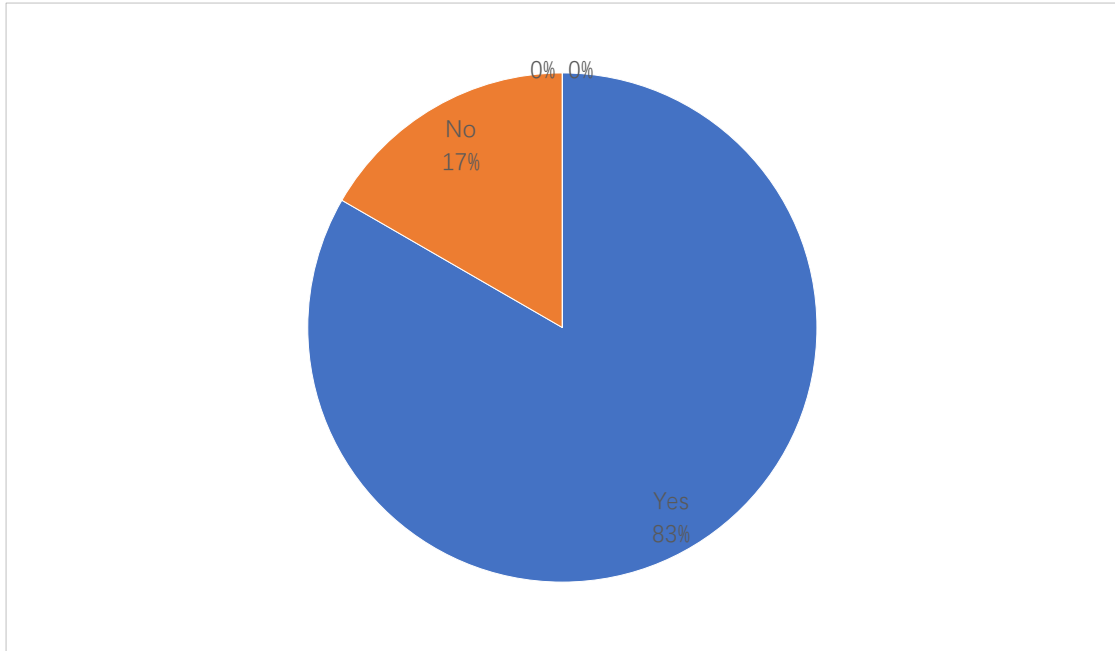


Chart 10 - Would you like to continue the TCM study in the future?

If you choose No, what are the reason?	
It is difficult to understand TCM	2
TCM is not scientific	1
TCM is not recognized by the Medical Organization	1
Biomedicine has been enough	0

Table 29 - If you choose No, what are the reason?

If you choose Yes, what are the reasons?	
TCM is interesting	16
TCM is scientific	3
TCM is becoming more welcomed in the world	4
TCM supplements biomedicine	9

Table 30 - If you choose Yes, what are the reasons?

In chart 10, 83% of students think they will continue to study TCM in the future and 17% of students won't continue to study. 2 of them think TCM is difficult to understand, 1 student think TCM is not scientific and 1 student for the reason that TCM is not recognized by the Medical Organization. As Zhang Hongxia (2017, p.48)

concluded in her work, “The love of Chinese medicine in countries such as Europe, America and Oceania often comes from the yearning for the ancient and mysterious Chinese culture. Chinese traditional medical philosophy and natural therapy are full of mystery and great attraction for Western people”. Among students who want to continue TCM course, 16 of them think TCM is interesting, which account for 66.7%, 9 students want to combine TCM with biomedicine, but from the data about scientific, the majority of students many not accept the scientific nature of Chinese medicine.

Table 31 mainly wants to investigate the content that students mainly want to learn in the subsequent TCM course. This can help teachers to design the course by referring to the needs of the students, so that the course can be oriented to the students' interest in learning.

If the following courses are offered in the future, you would like to choose:					
TCM basic theories	3	TCM diagnostics	5	TCM herbs	9
acupuncture	20	moxibustion	5	Tuina massage	11
Herbal formula	7	TCM healthcare	6	TCM exercises	8
cupping	7	TCM diet therapy	8	TCM clinical practice	3
TCM literatures	2	TCM culture	3	TCM modern research	5
TCM Chinese	0	Chinese culture	7	Chinese language	7

Table 31 - If the following courses are offered in the future, you would like to choose.

Displayed by table 31, the most favored courses students want to learn in the future is acupuncture. In this semester, professor Yan mainly talked about the theory and practice of acupuncture, which raised great interest of students. What’s more, compared with other Chinese medical treatment, acupuncture has acquired legitimacy in Portugal.

From 2002, the Medical Council included medical acupuncture as a medical competency (233) integrated in medical practice (i.e. not considered non-conventional therapy). Since 2003 Acupuncture treatment provided by non-medical practitioners has been regulated by the Portuguese Law No 45/2003

of 22 August 2003 on the provision of non-conventional therapies (231).⁶⁴

To become an acupuncturist in Portugal, a student should domain acupuncture theories, apply specific acupuncture methods and accept years of practice. In 2014, acupuncture can only be practiced under the professional title of “Acupuncturist”. This tile is issued by ACSS.⁶⁵⁶⁶ Because of its professional requirement, acupuncturist in Portugal is a high-income career:

In Portugal, Chinese medicine and acupuncture are widely recognized, but since Chinese medicine therapy has not been included in the medical insurance system, patients must pay all the treatment costs. Normally, the first appointment for acupuncture treatment costs 60 euros, and the cost of Tuina massage is 65 euros. (Meng, Huang & Zhu. 2013)⁶⁷

As Portuguese law acknowledge the legal status of acupuncture and its high income, almost all students who study Chinese medicine are willing to learn acupuncture in the next semester.

3.2.4.4 Suggestions to the course

At the end of the questionnaire, students wrote down their suggestions of traditional Chinese medicine course and I summarized their advices. About teaching content one of their suspicion is about if TCM is scientific. One student wrote in questionnaire:

“I think a demonstration of the therapies would be extremely good to remove our initial skepticism about Chinese medicine methods.”

Most students care about classroom practice. 11 students prefer more practical approach to theoretical aspect. Obviously, the teacher did not meet the needs of a

⁶⁴ Retrieved from the website: <http://cam-regulation.org/en/acupuncture-portugal>

⁶⁵ Portuguese legal status on CAM. 2016. Issued by Instituto de Medicina Tradicional.

⁶⁶ ACSS: Administração Central do Sistema de Saúde

⁶⁷ Meng Xianjun, Huang Jun & Zhu Anning. 2013. The present situation and development of acupuncture and moxibustion in Portugal. Translated by Zhang Yuhao.

student at this point. Some students think after learning theatrical content they can hardly have opportunities to apply them in the practical field.

Except more practice in class, one student mentioned she would enjoy more if the classes were taught in Portuguese.

Suggestions about teaching material, one students suggested to watch some videos about the methods talked in class. And one students thought the teaching materials should not be more than 100 pages.

About course evaluation, one student complained that it was a bit unclear and she prefer the evaluation can be lined out.

3.3 Questionnaire for culture activities

3.3.1 Introduction

Holding cultural activities seems to be one of the most important mission in ICUC. In 2019, more than 30 cultural activities will be organized. While doing my internship in ICUC, I designed and participated in several cultural activities in 2018/2019 academic year, in annex 11, I demonstrated some of activities which I organized or worked before, these cultural activities are well organized and welcomed by local people. In order to get the information from participants, I designed the questionnaire for cultural activities and sent out in “Lantern Festival workshop”. By analyzing these questionnaires, I will summarize the basic information of the workshop and their feedback to see if ICUC should make some improvement in organizing cultural activities.

3.3.2 Participants

This questionnaire survey was done in 8th of March, the participants were students of UC or local people. I stuck posters in FLUC, FDUC and FPCEUC, and use Facebook and Instagram platform to do the propaganda, director Huang Zaiwei also sent out email to students who has course in ICUC to inform them to attend the workshop. 29 people attended the workshop and 24 questionnaires have been received.

3.3.3 Questionnaire design

Considering that students do not have much time to answer the questionnaire during the event, the number of cultural activities questionnaire questions at the Confucius Institute at the University of Coimbra consists of three parts and a total of 15 questions.

The first part is also about the basic information which contains the age, gender, faculty, grade and nationality of the responder, except these personal information, I add three other questions: “Do you know Confucius Institute before?”, “Did you have Any course or join any activities in Confucius Institute?” and “How do you know our activity”. These information is order to know the promotion effect of the Confucius Institute in Coimbra.

The second part of the questionnaire is “teaching effect”. This part is for the statistical analysis of the most interesting part of the local students in these cultural activities, as well as what the students learned during it.

The third part is “feedback”, which is to count whether the student is satisfied with the content of the workshop, and whether they will participate again or recommend it to other students in the future.

3.3.4 Culture activities questionnaire analysis

3.3.4.1 About basic information

In 8th of March 2019, the Confucius Institute at the University of Coimbra held a culture workshop about traditional Chinese food, this workshop is called “Yuanxiao workshop”. After the workshop, 29 questionnaires were distributed and received 24, the recovery rate is 82.7%. Of the 24 people, 10 are males and 14 are females, the ratio of male to female is 1:1.4. The students who filled out the questionnaire ranged from 18 to 55 years old. Only one student is 18 years old. There were 9 students aged from 19 to 21, 5 students aged from 22 to 24, 4 students aged from 25 to 29, 1 student aged from 35 to 39, 2 students aged from 46 to 49 and 2 students aged from 50 to 54. Among the participants, 4 of them are local people which account for 16.7% of total, 1 of them are researchers of UC which account for 4.2% of total, 9 people are

students from FLUC which account for 37.5% of total, 5 of them from FMUC⁶⁸ which account for 20.8%, 3 of them from FCTUC⁶⁹ which account for 12.5%, 1 of them from FEUC⁷⁰, which account for 4.2%. As shown in table 32, all these participants are from seven different countries:

Nationality of participants:		
Portuguese	13	54.2%
Brazilian	6	25%
Greek	1	4.2%
Russian	1	4.2%
Japanese	1	4.2%
Vietnamese	1	4.2%
Guatemala	1	4.2%

Table 32 - Nationality of participants.

Different from TCM course or language course, cultural activities organized by ICUC attract participants from different countries. According to the statistics of UC, there are 1020 international students and 4338 students of foreigner nationality⁷¹, these students can be able to become major members of the Confucius Institute as well.

In questionnaire, 19 students said they have known Confucius Institute before, the number is 79.2% as total. As Confucius Institute organized a lot of activities this academic year, more and more students can hear about it. Among 24 students, 11 of them didn't have any course or joined any activities in Confucius Institute before, it is the first time for them to get evolved in. It can be seen that the Confucius Institute has been very effective in promoting the activities recently. Many students who have not participated in the Confucius Institute activities have been involved. While asking about their manner to know this activity, 5 people from Facebook homepage of ICUC, which account for 20.8% of total, 10 people from the poster of this activity, 41.7 of the total number, 5 people held this workshop from their friends or family, also 20.8%

⁶⁸ FMUC: Faculdade de Medicina

⁶⁹ FCTUC: Faculdade de Ciência e Tecnologia

⁷⁰ FEUC: Faculdade de Economia

⁷¹ Retrieved from the website: <https://www.uc.pt/dados>

of total and 4 people from the leaflet that sent out one week before the workshop. Each event that Confucius Institute conduct, will use different means of publicity to inform local students and residents, but the rate of return of the propaganda method has never been counted before. From this statistic, the best way to promote is by the means of poster. Volunteers stuck posters in the propaganda column of Faculty of literature for about two weeks. This has also led to the largest number of students participating in this activity from FLUC. The least effective way of propaganda was leaflet, but it took the most time and staff. Four volunteers used one afternoon to distribute flyers, but the effect was not obvious.

3.3.4.2 About feedback

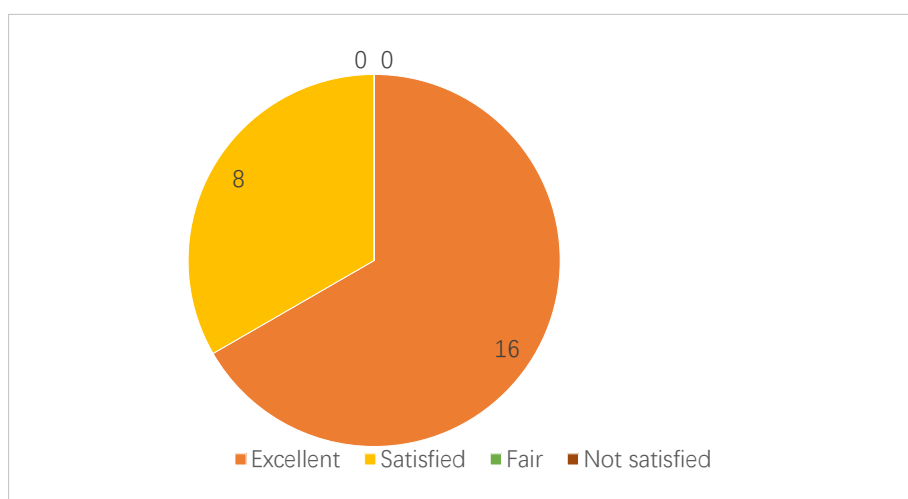


Chart 11 - Are you satisfied with this workshop

From chart 11, 16 students thought this workshop is excellent and 8 students think it was satisfied. The positive rate is 100%. The teaching effect of this workshop is also positive, 16 students think after the course, they have more curiosity in Chinese culture and 16 students think they have more interest in Chinese culture. Moreover, 9 students think they are willing to integrate Chinese culture in the future. All these feedbacks show their satisfactory. All 24 students said they will definitely or likely to suggest this workshop to other friends and all of them will participate in this kind of workshop in the future. It is a great success in culture spread.

Table 33, 34 and 35 are the feedback of students participating in cultural activities on the content of cultural activities. By counting students' satisfaction with different

activities and investigating students' favorite teaching parts, ICUC can use these information for reference in future cultural activities.

What do you think you are more interested in?		
Different cultural activities of Chinese festival	17	70.8%
The food what people will eat in traditional Chinese festival	16	66.7%
Intercultural activities in the class	9	37.5%
None of the above	0	0%

Table 33 - What do you think you are more interested in?

What can you benefit from this course?		
Better understanding of Chinese culture	19	79.2%
Better understanding of the difference between Chinese festival and western festival	12	50%
Better understanding of the difference between Chinese food and western food	11	45.8%
None of the above	0	0%

Table 34 - What can you benefit from this course?

Which part of the workshop you like most?		
The introduction of Chinese festival	10	41.7%
The learning of new words	9	37.5%
The game part	8	33.3%
The tasting of traditional Chinese food	15	62.5%
None of the above	1	4.2%

Table 35 - Which part of the workshop you like most?

Table 33 reflects students' most interest part in workshop, 17 students think different cultural activities of Chinese festival cater to their interest, 16 students they have interest in the food what people will eat in traditional Chinese festival. 9 people are fond of intercultural activities in the class.

After the workshop, 19 students said they have better understanding of Chinese culture, which account for 79.2% of total, 12 students said they have better understanding of the difference between Chinese festival and western festival. Another 11 students said that they know the difference between Chinese food and western food. The result has been shown in table 34.

While asking about which part of the workshop do they like most, 10 students chose the introduction of Chinese festival most, in this part, I made a presentation to introduce the history of “Lantern festival” and how to make “Tangyuan”. 9 students think they like the learning of new words most. Which is also taught in my presentation. 8 students prefer game part. And 15 students chose the tasting of traditional Chinese food.

At the end of the questionnaire, I asked them if they will participate this kind of workshop in the future, all 24 participants chose “yes”.

3.4 Interview with teachers and directors in ICUC

3.4.1 Introduction

In order to get more information, I made some interviews with teachers and directors in ICUC. Before the interview, I prepared different questions to different teachers in terms of different aspects of Confucius Institute before interview. These questions are mainly about the basic information about ICUC, the curriculum setting, textbook, cultural difference, the difference between Chinese students and Portuguese students etc. The interview with director Huang Zaiwei and director Cristina Zhou are recorded by smartphone, the Interview with professor Guo Liangyan and professor Yan Chunming have only been recorded on paper. Some of the interviews have been dictated and translated into English⁷².

3.4.2 Participant

Director Huang Zaiwei, Chinese director of ICUC, the interview was taken place on 21st of November, 2018.

⁷² The interview with director Huang Zaiwei, director Cristina Zhou and professor Yan Chunming has been translated into English.

Director Cristina Zhou, executive director of ICUC, the interview was taken place on 3rd of December, 2018.

Professor Guo Liangyan, Chinese language teacher of ICUC, the interview was taken place on 25th of January, 2019.

Professor Yan Chunming, TCM teacher of ICUC, the interview was taken place on 7th of November, 2018.

3.4.3 Interview design

According to Castillo-Montoya, M. (2006, p.812) the four-phase process to interview protocol are “ensuring interview questions align with research questions, constructing and inquiry-based conversation, receiving feedback on interview protocols and piloting the interview protocol.” In order to get some lived experience of participants, I try to make more open questions and invite them to talk about their experience and feeling. “At the heart of interviewing research is an interest in other individuals’ stories because they are of worth”. (Seidman, 2013, p.9) To confirm the alignment between interview questions and research questions, I made a protocol question paper (annex 4 & 5) before each interview and communicate with my partner if these questions are meaningful. To avoid these interview questions understandable and accessible, I use daily language instead of theoretical language. “The researcher questions are usually formulated in a theoretical language, whereas the interview questions should be expressed in the everyday language of the interviewees” (Brinkman & Kvale, 2015, p.158) During the process of these interviews, all the participants can understand my questions very well. While recording the feedback of interviewees, I use smartphone and take notes as well, no matter oral record or written records are in Chinese, so that I will organize these notes and records after each interview and translate them into English at the same time.

3.5 Conclusion

This chapter elaborated the design and analysis of three questionnaires for different target groups, and the design of interview for ICUC teachers and directors. The questionnaires are mainly to collect the basic information of students in different

courses and cultural activities, to analysis their feedback to curriculum setting, teaching content, textbook etc., this information is essential for my following research and provide the data support of my work. Based on the data collected from questionnaires, the shortcoming of ICUC will be easily concluded in chapter 4. The interview collect teachers' attitude towards ICUC, although the sample size was small and therefore not as robust as might be desirable, their respond still helpful to my research in the following chapter.

Chapter 4 - Shortcomings in ICUC

4.1 About Textbooks

In the use of teaching materials, all Confucius Institutes differ from each other. Some Confucius Institutes will use Chinese-published textbooks. Some Confucius Institutes will use localized textbooks written by local teachers. Some will decide the materials used according to the curriculum and teachers' preferences. Confucius Institute use different textbooks in different courses. However, the results of the student questionnaire showed that some students still expressed dissatisfaction with the contents of the Chinese textbooks used by the Confucius Institute. The problems in the selection of Chinese textbooks in Confucius Institute are mainly as follows: the lack of systematic teaching materials, the low degree of convergence of textbooks in all grades, the lack of practicality, and the use of teaching materials in China, which is inconsistent with the actual situation in Portugal; According to Liu Xun's principle of selection of textbooks in the "Introduction to Teaching Chinese as a Foreign Language", "Combined with the characteristics of the Confucius Institute at the University of Coimbra, the principle can be summarized as: relevance, practical, scientific, interesting and systematic." (Liu. 2000, p.313-318)

4.1.1 About "relevance"

The Confucius Institute at the University of Coimbra chose the textbook "Happy Chinese", which seems did not meet the characteristics of primary school students. "Happy Chinese" is aimed at middle school students between the ages of 11 and 16, while Confucius students are mainly aged 5 to 10 years old.

The textbook used for this course is "Developing Chinese". According to the introduction of this textbook, after finishing this book, students can

“Know well with the most basic Chinese phonetic knowledge, pronunciation skills, common vocabulary in the primary stage; know well with the basic stroke order and basic structure of Chinese characters and able to write Chinese characters; having initial Chinese communicative competence, capable of solving simple problems in daily life; having a simple

understanding of Chinese cultural knowledge related to Chinese communication, have a preliminary cross-cultural awareness.” (Rong Jihua, 2011)

For simple Chinese language students, “Developing Chinese” is very good as an introductory book, but for business Chinese learner, in my opinion, this book obviously does not fully meet their requirements for business communication and hotel Chinese language.

The first volume of “Developing Chinese” has 30 units, only 5 topics are related to the hotel business affairs, some of the topics, such as “How many people are there in your family”, “I have moved to a new house”, etc., have nothing associated with business Chinese, although the teacher will add relevant content in the PPT or lesson plan in class. But it is hard to say that there is complete relevance between business Chinese course and “Developing Chinese”.

4.1.2 About “Practical”

The “Practical” means that the content of the textbook should be connected with actual needs, and it must have the function of communication, the language should reflect the actual use of the target language community as well. Most of the textbooks such as “HSK standard course”, “Contemporary Chinese”, and “Chinese Paradise” are set China as a background, and almost all the content is related to China. Most of the students in ICUC have not been to China before. It is difficult to resonate with the situation and ideas in the text. For example, “Buy the right, not the expensive” in “HSK standard course”, with the current logistics status, consumption structure and consumption habits. in Portugal, people rarely shopping online, local residents are mostly going shopping at the mall. using cash settlement or “multibanco” machine, so online shopping is not fully applicable to Portuguese students. Just set another example, in the eighth lesson of “Contemporary Chinese 2”, “The train ticket is sold out”, people can make a phone call or send a fax to book train ticket. Now the mainly way to buy a train ticket among young people in Portugal is to book the ticket online instead of sending a fax.

More than one student told me that they hope to learn more about daily life. They often ask some common words or some professional terms about school life or family life. These content is more connect with their life which can arise their interest. The textbooks in Confucius Institute rarely talk about these content. As a result, students often feel that the content they have learned is of little use. Therefore, the Confucius Institute could first understand the needs of learners before choosing textbooks. The content of the selected textbooks should not be all about Chinese culture, landscapes, or social status. Add a brief introduction to all aspects of Portugal, fit the student's living environment or work demands will be better.

4.1.3 About “Systematic”

Systematic involves many aspects. First of all, it refers to the content of the textbook in terms of basic knowledge introduction and skill training, that is, the language elements such as phonetics, vocabulary, grammar, and Chinese characters should be balanced and coordinated. The student book, teacher book, exercise book, and unit test parts should be divided into reasonable parts and related to each other. In vertical aspect, the primary, intermediate and advanced textbooks should be connected; in horizontal aspect, the comprehensive skills class should be matched with the textbooks for listening, speaking, reading and writing. (Liu Xun. 2000, p.317)⁷³

Each set of textbooks selected by the Confucius Institute was written under the guidance of certain teaching concepts. It has its own rules and focuses, but when the sets of textbooks are used together, the syllabus and grammatical structure of each textbook are different. Every time student change a textbook, they have to adapt to the teaching ideas of the new textbook. It is difficult to form coherence. In 2017, students in the Confucius Institute at the University of Coimbra use the textbook of “Contemporary Chinese”. While, in 2018, the textbook has changed into “HSK standard course”. Each of these books has been carefully edited, but we cannot deny the fact that it leads to difficulty in connection in vocabulary, grammar and topic, or repetition of some knowledge between two series of books. The adaptation period of

⁷³ Translated by Zhang Yuhao.

teachers and students and teaching materials is also very long, which will result in the learning effect become negative. As I interviewed a student from level 5, who has learned Chinese in Coimbra for several years, she told me that some grammar part has repeated because of the change of textbooks, and what's worse, some grammar parts in new textbook have not mentioned in old textbooks, resulting in some content that could not be understood.

4.1.4 About “Interesting”

Deng Enming (1983, p.25) stated in his book that “the lack of interest in textbooks is a long-standing and common problem, especially at the basic stage. He has taught a group of foreigners to learn Chinese, a consistent feedback from students is that the textbook is boring.”

Chuang Shuwen (2012) pointed out that “Interest is a psychological feature with a tendency. This feature enables people to concentrate and make mental activities tend to be oriented so that they can recognize the object of attention, ‘make it in memory’, and memory is necessary for language learning.” In Chuang’s article, she cites Deng Enming’s work about a foreign experiment which concluded that interesting and attractive things can strengthen the unconscious memory more than one-and-a-half, and that funny things can increase the efficiency of memory by 70%. Therefore, Chuang (2012) summarized that “the interesting thing about teaching materials is to ‘inspire learning interest’ because interest is the inner motivation of attention. When people are interested in something, they will produce pleasure emotions, and this emotion can maintain long-lasting attention to the things of interest, and then achieve the learning effect.”⁷⁴

In terms of interesting, it refers to the motivation or needs of the textbooks to be able to satisfy their emotional needs. People pay more attention to this principle. This can be seen from the name of children's textbooks such as “happy”, “Paradise”, and “hip-hop”. Interesting should be based on other four characteristics. The books that Confucius Institute at the University of Coimbra chose are all interest, even in high

⁷⁴ Translated by Zhang Yuhao.

level of Chinese language course, the textbooks will add a lot of pictures and the topics are all attractive, the only thing should mention is that, most of these contents are all based in China, while using these textbooks in Portugal, it is better to add some Portuguese elements, which can attract students' interest.

4.1.5 Specific Chinese Language Textbook

Due to the rapid development of Chinese teaching in the world, the demand for teaching materials has gradually increased. The textbooks of various countries have begun to integrate cultural factors into the process of teaching Chinese as a foreign language. This has enriched the teaching content of the textbooks for teaching Chinese as a foreign language. Factors and cultural characteristics have attracted the attention of Chinese learners and increased their interest. Incorporating relevant cultural factors into the process of writing Chinese textbooks has become the basic consensus for the preparation of Chinese textbooks for foreigners. Nowadays, more and more "Specific Chinese Language Textbook" has emerged in different Confucius Institute around the world.

Portugal also has its specific Chinese language textbooks. "Lições de chinês para Português" was written by Ms. Wang Suoying.⁷⁵ "This book is a basic reading material for learning Chinese. It is planned to be published in five volumes and has been published in three volumes." (Dong, 2015, p.29) "Chinese Textbook" is a set of localized Chinese textbooks edited by the Confucius Institute at the University of Minho. It uses Portuguese annotations, pays attention to the teaching of Chinese characters and the cultivation of Chinese characters' reading ability. The Confucius Institute at the University of Minho also wrote "Baby Learn Chinese". "Baby Learn Chinese" pays attention to students' listening and speaking ability. "However, these two textbooks were only used at the Confucius Institute at the University of Minho and were not officially published." (Dong, 2015, p.29) At this stage, the textbooks used in Chinese language teaching in Confucius Institute at the University of Coimbra are still common textbooks written in China. Using specific Chinese language textbook is necessary for students in the following learning period.

⁷⁵ Wang Suoying. (2013). *Lições de chinês para Português*. Lisboa: Centro científico e Cultural de Macau.

4.1.6 Lack of related teaching materials

Confucius Institute's Chinese teaching is more based on textbook, some teachers mentioned that the textbook is more conservative, the content from textbook is not enough for students to learn Chinese. For basic-level students, they have limited Chinese language background, and hope to learn more Chinese after class. During my research, although, they know Chinese is absolutely different from other Latin language, some students will still use the way, in which they learn English or Spanish, to learn Chinese. Some students use google translator to make sentence by themselves. Or they may find some videos on the Internet. However, many videos are too old and not suitable for the current social development in Portugal. For high-level students, they generally think that Chinese classes are not enough every week. They want to get more Chinese-related materials after class. According to the high-level course student's questionnaire, most students will study Chinese as much as possible after class, but the lack of teacher guidance, the content they find on the Internet may not match with their language level, one student hopes that teacher can recommend some website or films to learn Chinese at home. Many students said that they will choose to watch cartoons when they study at home, however, many cartoon resources do not have Chinese or Portuguese subtitles. Also, from the questionnaire, most students hope that each class can have some time to watch Chinese films or learn some Chinese songs. From my interview with professor Guo Liangyan, she mentioned that different teachers have different teaching method, some teachers in ICUC have already recommended some website to students, but some teachers may not.

4.2 About teachers and teacher training

With the increasing number of Chinese language learners in the Confucius Institute in Portugal and the improvement of the educational level of the learners themselves, the requirement of quantity and quality of Chinese teachers has increased these years. The Chinese teachers in ICUC are mainly from volunteers and public teachers dispatched by Hanban⁷⁶. During research, the main problems of Chinese teachers at the Confucius Institute at the University of Coimbra are:

⁷⁶ Retrieved from the website of Beijing International Studies University:
http://www.bisu.edu.cn/art/2018/10/17/art_11501_192601.html

4.2.1 Language problem

The Chinese language teacher of the Confucius Institute is weak in Portuguese, and there are obstacles in the communication between teachers and students in the classroom. Especially in the TCM course. As mentioned in questionnaires, some students hope that teacher can speak Portuguese in class, because some technical terms are difficult to understand. If English is used as a medium language, this has certain requirements for the English level of both Chinese teacher and Portuguese students. At the same time, as the second language of both China and Portugal, English still has the phenomenon of unsatisfactory words and misunderstandings in communication. In addition, the Confucius Institute's teaching objects cover all levels of Portuguese generation, and the use of English will undoubtedly increase misunderstand of Chinese language. Moreover, some students think that only understanding English can go to the Confucius Institute to learn Chinese. In addition, it is difficult for Chinese teachers to correct learner biases in terms of speech, vocabulary, grammar, and pragmatics of Chinese and Portuguese languages. While interview with some ICUC teachers, they think it will be more efficient to communicate with students in Portuguese and they hope that Confucius Institute can organize some language course for them to learn Portuguese.

4.2.2 Culture problem

Lack of the knowledge about the culture and teaching status in Portugal is another big problem Chinese language teachers will face to. "Hanban-sponsored teachers and Volunteer teachers are the two types of Confucius Institute instructors, Hanban-sponsored teachers are mainly selected from those who are teaching Chinese language or foreign languages at Chinese universities, middle or primary schools with at least two years of experience, while volunteer teachers are primarily recruited from those with a bachelor or master degree." (He, Zhang & Zhou, 2017) There are three Hanban-sponsored teachers and three volunteer teachers in Confucius Institute at the University of Coimbra. He, Zhang & Zhou (2017) also mentioned that "all qualified Confucius Institute teachers must pass the entrance examination of Chinese Linguistics and the psychological test, except these tests, teachers will also accept some intensive training courses about linguistics, teaching methodology, cross-cultural communication, and

social behaviors from China and other countries.” These training courses aim to help Confucius Institute teachers get along well with the teaching environment in their target countries. However, due to the difference between China and Portugal, teaching Chinese language in Portugal still have a lot of problems. Some basic teaching methods may be accessible to get through short-term training, however, these training course has too many theoretical knowledge, and the opportunities for practice are too few. Most of the volunteers and teachers dispatched by Hanban have rich experience in teaching Chinese Language in China, but these experiences are not fully applicable in Portugal. Sometimes, Hanban-sponsor teachers can't speak Portuguese very well, and lack of understanding of Portuguese culture makes it difficult for them to communicate with students. In the face of unfamiliar teaching environments and cultural differences, teachers often take a long time to adapt. During the interview with volunteer teacher who teaches Chinese language to children in Coimbra, Miss. Bi complained that, it is very difficult to keep the class in silent, children always make a lot of noise and she doesn't know how to do the classroom organization. The teacher training course does not mention the content of Portuguese law, this problem hasn't been solved since November of 2018.

4.2.3 Teacher changes Frequently

The Chinese teachers at the Confucius Institute have changed frequently, and the teachers who are appointed are mostly lack of experience in teaching Chinese. All Confucius Institute instructors hold a temporary contract, which is less than three years. and almost all of these teachers only stay in Portugal for one to two years⁷⁷, and it is impossible for Confucius Institute teachers who come from China to teach students as soon as he arrives. Normally, it takes months for the process of intercultural adaption and get familiar with their teaching environment here, after teachers competent it, they need to go back because of the limitation of contract. It will always impossible for Confucius Institute here to build a permanent teaching structure due to the frequency of teacher changing. At the same time, frequent teacher changes may cause repeat what the students have already learned. Learning habit is a very important factor in language learning. Changing teachers also changes language learning habits, so that students

⁷⁷ Retrieved from website: http://www.hanban.org/teachers/node_9753.htm

need more time to adapt to the new teacher's teaching methods. This problem is not only exist in Coimbra, but also happened in other Confucius Institutes in Portugal. (Fu, 2018, p.51)

4.2.4 Lack of local teacher

To talk about the composition of teachers, the Confucius Institute at the University of Coimbra currently has three Hanban-sponsor teachers and three volunteers, and there are no local teachers until now. From the perspective of composition, it is very unreasonable. Due to the frequently change of volunteers and sponsor teachers, it is not good to students' Chinese learning. The local Chinese teachers who are qualified for the teaching tasks of the Confucius Institute are still not found. Therefore, it is necessary to train local teachers and build an excellent local teacher team. According to the students' opinions on the teachers, most of the students said that the Chinese teachers did a good job. However, a small number of students hope that teachers can improve their Portuguese. 100% of the students said that their teachers used both Chinese and Portuguese or English during class. No students indicated that their teachers used only Chinese language in class. This means, the level of students' Chinese language is still not enough. Compared with teachers from China, local teachers have a better understanding of the learning habits of local students. They basically have no language or cultural difference. On the contrary, local teachers can accurately predict the local Chinese students' biases and achieve the best teaching results.

4.2.5 The insufficient number of Confucius Institutes teachers.

Although the current Confucius Institute teachers in Coimbra can meet the requirement of Chinese language teaching here, but in the following years, Confucius Institute will have more cooperation with local primary or middle schools⁷⁸. Moreover, every year, Confucius Institute will organize at least ten cultural activities, the increase demand of Chinese teaching program and cultural activities requires more hires of workforces. For example, at the beginning of the semester of 2018, the director of Confucius Institute organized a group of volunteers which is organized by exchange students from China, these volunteers should assist in different cultural events and even in teaching process.

⁷⁸ Retrieved from ICUC internal document.

Like in December, Confucius Institute organized an event called “Dongzhi festival of the Confucius Institute of University of Coimbra”, more than 20 volunteers participated in this event. The shortage of staff and lack of professionalism will restrict the conduct of cultural activities, thus affecting the daily work of the Confucius Institute.

4.3 About curriculum

4.3.1 Lack of specific classes

Most of the Confucius Institute’s language courses are comprehensive courses, each class including pronunciation, vocabulary, grammar, speaking and listening part. Students are more likely to learn Chinese in a comprehensive way, for some specialized skills, such as speaking and listening, ICUC haven’t opened a specific class. During my internship in ICUC, more than one student in the questionnaire indicated that they need more opportunities to practice speaking and listening, some students say that they have too few opportunities to practice listening or speaking in class. They hope that there will be more opportunities for conversation. And the Confucius Institute planned to arrange some oral activities, Portuguese students can communicate with Chinese students, get in touch with their culture and help international students adapt their life in Portugal.

4.3.2 Time arrangement

From my observation during the internship, it is rarely that ICUC has language class before lunch time (from 9 a.m. to 1 p.m.), most Chinese language course will be arranged from 6 p.m. to 10 p.m., chart 12 and 13 is about time arrangement in ICUC.

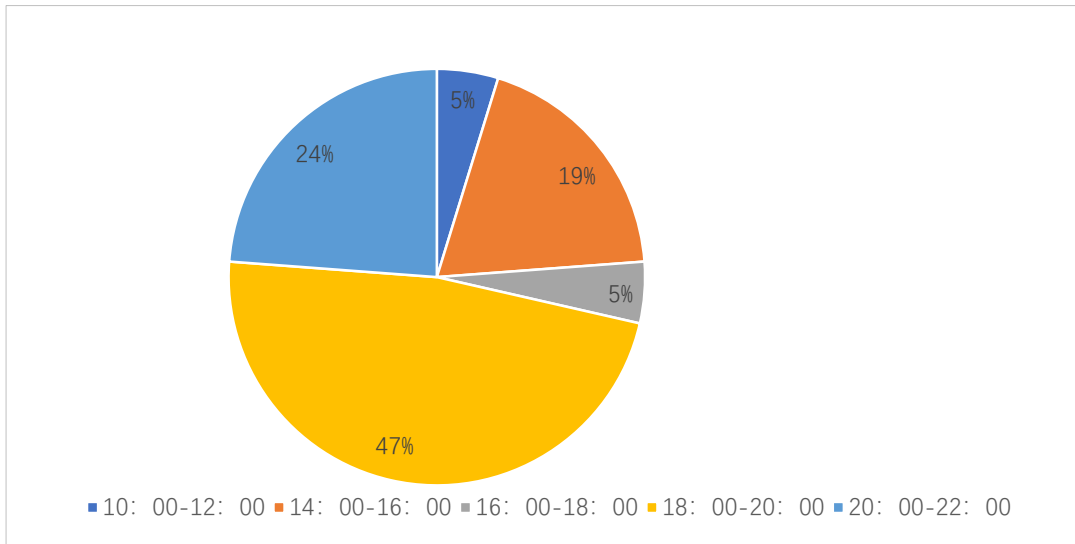


Chart 12 - Time arrangement of class in ICUC (1)

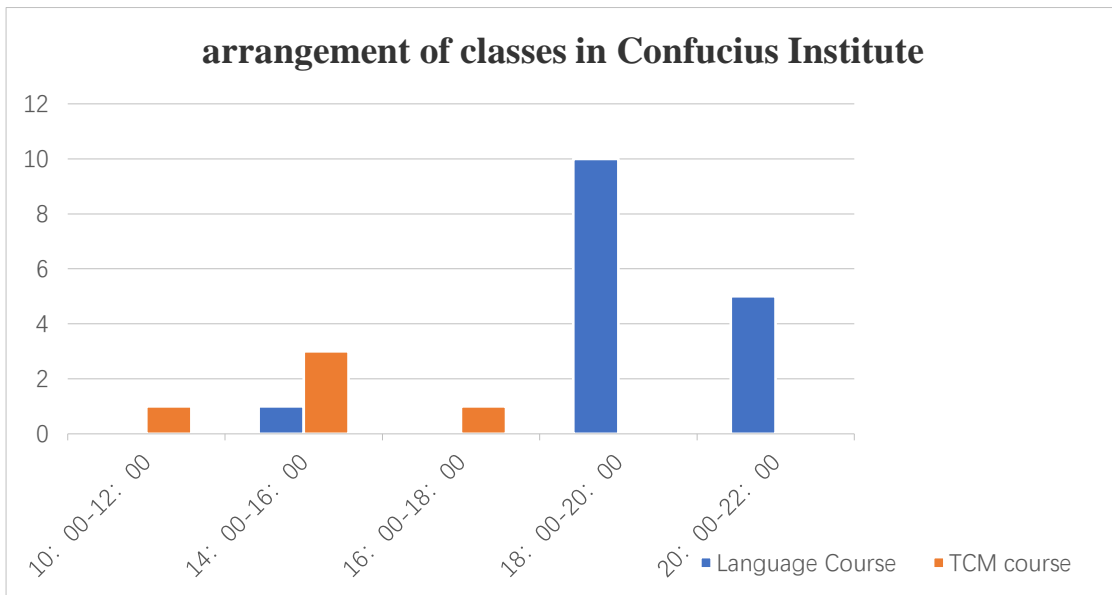


Chart 13 - Time arrangement of class in ICUC (2)

Since the course of Traditional Chinese medicine has already included into the credit system of the Faculty of Medicine, it is obvious that all traditional Chinese medicine courses have been arranged during 10am to 18pm, which is consistent with the normal curriculum of the faculty of medical. However, the Chinese language course has not been included in the credit system of the Faculty of Arts and Humanity at the University of Coimbra, all the Confucius Institutes “Chinese Language and Culture” Course is still run by Confucius Institute. We can see from the chart 13 that 71% of the courses are scheduled after 18:00, and there are 5 Chinese lessons per week finished at 22:00.

Usually 18:00 is the time for students to go back home, and all courses after 18:00 are “Chinese Language and Culture”. Nearly 13.4% of the population of Coimbra is student⁷⁹. If the language courses of the Confucius Institute cannot be included in the university’s credit system, then only the majority of students can choose to take Chinese language studies after class. While doing curriculum arrangement, the Confucius Institute will consider the time that more students can accept, so almost all language courses are arranged at night, even on Saturday, which will directly lead to a reduction in the number of enrollments and additional workload for teachers. In interview, many teachers hope that the schedule of the course can be earlier, but this problem is not caused by Confucius Institute itself, in the interview with director Huang Zaiwei, he said that Confucius Institute has already applied to incorporate language course into the credit system, it still needs some time to wait for the university to pass the requirement.

4.3.3 Cross-cultural issues in TCM courses

There is a big difference between the education of traditional Chinese medicine and Chinese language education. For Portuguese students, the unique theoretical system, diagnosis and treatment methods, language and terminology of Chinese medicine are totally different from modern medicine. As Zhang Hongxia (2017, p.1) said on his paper, “The process of foreigners learning Chinese medicine is like a black box, a box that cuts off historical, social and cultural backgrounds. In the actual Chinese medicine education, we never stand in the microscopic world of learners, patiently observe and listen to the stories of foreign students learning Chinese medicine.” The way Portuguese students learn Chinese medicine will be very different from the way Chinese students learn Chinese medicine. Chinese students grow up in Chinese society, accept Chinese philosophical thinking and has a good foundation of ancient Chinese language. In the process of learning Chinese medicine, these problems will appear and it is more difficult for Portuguese students to learn Chinese medicine.

Language and terminology barriers, cognitive differences in body and health, technical dilemmas, conflicts in thinking patterns, difficulties in integrating into the world of life, cultural identity of Chinese medicine and identity

⁷⁹ Data from Chapter 2.

barriers are major obstacles for foreigners to learn Chinese medicine. (Zhang, 2017, p.II)⁸⁰

In the questionnaire survey of students from the Faculty of Medicine of the University of Coimbra, it is obvious that many students study Chinese medicine because they have interest in Chinese culture. This interest is easy to disappear while facing various obstacles. In addition, it is impossible to avoid to contact with the ancient Chinese language while learning TCM. Students in general medical schools do not choose to study Chinese language, which will cause great difficulties for Chinese medicine learning.

4.3.4 Lack of practice in TCM course

According to the questionnaire survey, the biggest problem in the current Chinese medicine class is that there are too few opportunities for classroom practice. Some students believe that teacher spent too much time on theoretical part, 45.8% students believe that it is necessary to add practical parts in the classroom. As Liu Rong & Tang Fang (2011) said, “Acupuncture course is a practical course, students must achieve certain practical skills. Therefore, from the beginning of the lecture, the teacher should create more opportunities to arrange various operation exercises for students.” In China, a qualified acupuncturist needs at least 5 to 6 years of professional training. Obviously, the current Confucius Institute curriculum cannot give enough practical opportunities for students.

4.4 High turnover rate of students

From chart 14. In 2018, the number of students in “Chinese language and culture” Level 1 course has 14, Level 2 has 7 people, Level 3 has 6 people, Level 4 has 5 people, Level 5 has 3 people, and Level 6 has only 1 person. It can be seen from chart 14 that the number of students from level 1 to level 2 is greatly reduced. In general, level 1 has the largest number of students. Low-level (level 1 & 2) students tend to account for more than half of the total. Many students do not continue to learn after completing Level 1.

⁸⁰ Zhang Hongxia (2017). Foreigners learn TCM — a case-study from an intercultural perspective. P.2 Translated by Zhang Yuhao.

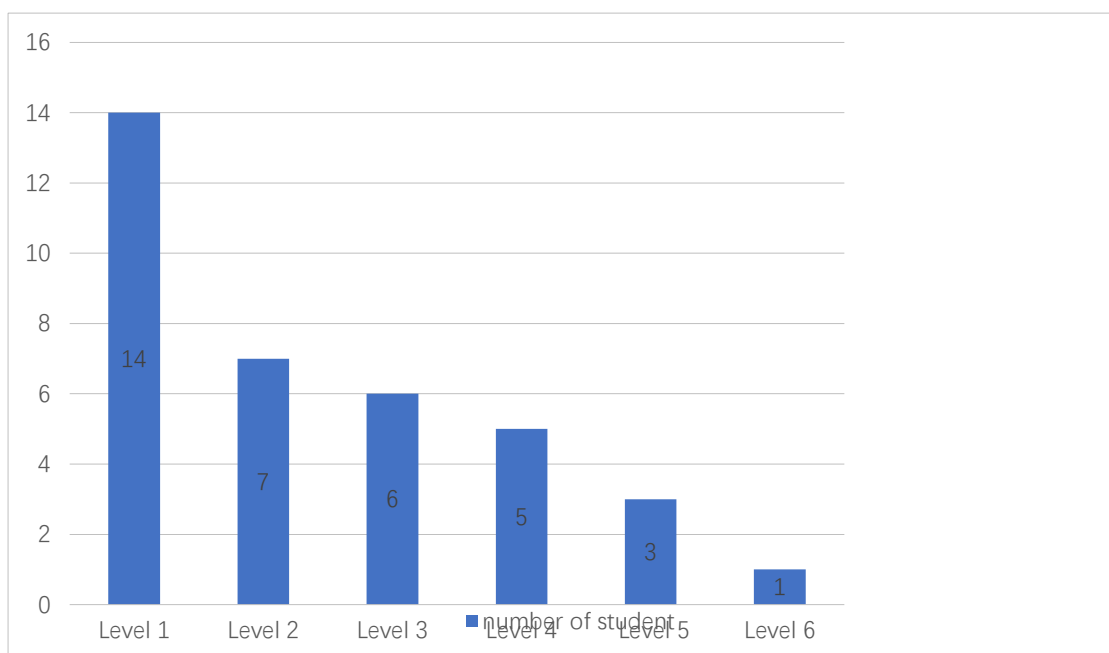


Chart 14 - Number of student in Confucius Institute at the University of Coimbra in 2018

According to the questionnaire research and my own observation the reason for the decrease in the number students could be: 1. Students regard Chinese language courses as “interest class”. Most students who give up learning Chinese often regard learning Chinese as an interest and there are no credit restrictions. Many students cannot follow the progress of other students after absenting some classes. They will easy to lose interest after several classes and choose to give up halfway. 2. The huge different between Chinese and Portuguese. Chinese language is different from other Latin languages, there is no doubt that students in Portugal are slow in learning Chinese. John De Francis (1984) mentioned in his book “The Chinese Language: Fact and Fantasy” that his Chinese colleague told that it would take seven to eight years for a Mandarin speaker to read and write 3,000 Chinese characters, while for French and Spanish, it only takes half a year. The slow progress of learning has made many beginners quickly frustrated. Many students who have learned level 1 feel that they didn’t learn anything after one semester. This kind of emotion makes it easy for them to give up learning Chinese. 3. Lack of self-discipline in language learning. During the interview with Christina Zhou⁸¹, she pointed out that “The biggest problem for

⁸¹ From interview record, translated by Zhang Yuhao.

Portuguese students to learn Chinese is the lack of self-discipline.” The second language of Portuguese students is usually French or Spanish, and they all belong to Latin language. In the process of learning French or Spanish, many words can be learned from Portuguese words. However, Chinese has a completely different language system. Learning Chinese requires a high degree of self-discipline. Students need to review what they have learned and enhance their memory. But many Chinese language learners can't realize this, so they are easy to give up. 4. The frequent exams and holidays. Coimbra has about four months in each semester, and every two months there is an exam. Students tend to prepare for about two weeks to take these exams, during this time some students choose to absent some language class. While they are going back to class and finding out that they can't understand what the teacher said, it will be very easy for them to give up learning. Every year, there are a lot of holidays in Coimbra, this is quite different from China. While Confucius Institute arranges the timetable of classes at the beginning of semester, it is very easy to ignore these holidays. Besides, some events such as “Praxe” for freshman is also very important for students here. Students prefer to attend these events to having Chinese language course. 5. The schedule of Chinese language course. As we mentioned before, most of “Chinese language and culture” course is arranged from 6 pm, only students from “Polo 1” tend to have interest to attend one more Chinese course. Students from other faculties easily give up learning because it is so far away from their faculty.

4.5 Cultural activities

In addition to the “Health and Wellness in Traditional Chinese Medicine” in Faculty of Medicine, the Confucius Institute at the University of Coimbra does not open some other cultural courses, instead, it organizes a lot of cultural lectures or workshops. The theme of cultural lectures is selected by Confucius Institute teachers. It is more diverse, but the content usually related to traditional culture, such as traditional festivals, traditional arts, and Chinese medicine forums.

However, the organizing of cultural teaching is not easy. Firstly, cultural activities require the teacher's cultural skills. Although every ICUC teacher has different cultural skills, the cultural curriculum not only requires the teachers to use the skills, but also

requires the teachers to be able to teach. For the teachers who are busy with the curriculum tasks, the time and energy for preparing the cultural activities are also much more. According to my observation during the ICUC internship, every cultural activity needs to be prepared half a month in advance. Teachers and volunteers need to do the posters and PPT; update Facebook or Instagram; distribute flyers, etc. Secondly, the time of cultural activities is compact. Like the language courses, cultural activities are mostly chosen during the student's spare time, such as evening or weekend, so it is difficult to ensure that many students will participate. Thirdly, the lack of materials. Cultural events organized by the Confucius Institute in Coimbra often suffer from a shortage of supplies. The performance costumes of volunteers such as "Winter Solstice Festival and New Year Event" are not available until the day before the event, which seriously affects the quality of the training and the performance of the show. Also, some cultural performance, such as "guzheng" performances⁸², have to be cancelled because of the lack of musical instruments. The shortage of supplies has already become an important factor limiting the development of many cultural activities at the Confucius Institute in Coimbra. ICUC was established only three years ago. Many equipment and materials still need to buy. In particular, the materials that reflect the traditional Chinese characteristics need to order in China and transported to Portugal. Finally, cultural events or lectures are attended by students of all levels at the same time. Most of them are students in basic-level classes or students who have never studied Chinese. Therefore, most of the cultural activities organized by the Confucius Institute are taught in Portuguese or English. These activities can spread Chinese culture and attract more local students to know Confucius Institutes in Coimbra. However, it is of little significance for improving Chinese language.

There are fewer academic activities for students who study in the Confucius Institute. Many students reflected in the questionnaire that they hope ICUC can organize more language exchange activities so that they can have the opportunity to practice listening and speaking. At the beginning of the semester, the Confucius Institute did consider organizing activities such as "language corner", but because of the Chinese students' enthusiasm is not high, so it is difficult to carry out.

⁸² A kind of Chinese musical instrument

Chapter 5 - Suggestions for ICUC

5.1 About textbooks and teaching materials

5.1.1 Make full use of existing teaching materials

According to the summary of the questionnaire, almost all students feel satisfied with the textbooks used by Confucius Institute, but this textbook still has some shortcomings. First of all, the use of textbooks should be consistent, do not change frequently. “HSK standard course” is very targeted and has great learning value for students who want to test HSK test. This textbook can be continued as the main textbook of “Chinese language and culture” course. For students of different grades, their focus on learning Chinese is different, and the content added outside the textbook needs to be different. For elementary students who need materials that help them learn Chinese characters and develop their oral expression, teachers can prepare some word cards or simple comic books to help students learn the most basic use of Chinese. To middle or senior students who has already learned Chinese for years, “HSK standard course” is the most suitable book for them to learn and prepare for HSK test. In addition to the content learned in class, teachers can systematically add some professional vocabulary so that students can use in daily life. In response to the needs of middle and senior students in listening and speaking, teachers should find some movies or TV series with both Chinese and Portuguese subtitles to help students to learn Chinese after class. Finally, the Confucius Institute Library has a wealth of teaching materials and a large number of books. Therefore, teachers can use these resources to develop students’ interest. For example, the library has some CDs that tell Chinese traditional culture and some a lot of books related to Chinese arts. Those Portuguese students who loves film or literature can find a lot of resources in Confucius Institute.

5.1.2 The use of specific Chinese textbooks

Yang Qinghua (1995) pointed out that “the basic characteristics of the new generation of textbooks should highlight the pertinence of the textbooks, especially for foreign users, we should take into account the characteristics of the country, nation, culture and environment.” Because of the lack of experience, the Confucius Institute at the University of Coimbra has not been able to independently edit and publish specific Chinese textbooks for Portuguese students, but it has already been a trend of global

Chinese language learning to use this kind of textbooks (Zheng, Fang & Zhang, 2010, p.2). At present, the Confucius Institute can add some “Portuguese elements” and even “Coimbra elements” in class, such as the “football elements” and “party elements” that local students are interested in. The use of these materials can greatly enrich the interest of Chinese teaching and make students more motivated. In the following years, ICUC can cooperate with local sinologists, to develop country specific textbooks for different group of people. As mentioned by Deng Shixiang (2004, p.24) “Sino-foreign cooperation is the only way to improve Chinese-language textbooks. And it should be a comprehensive cooperation in language comparison and cultural contrast. It is hoped that the teachers and experts who have taught Chinese to foreign languages should give attention to this issue.”

5.2 About teachers

5.2.1 Developing Portuguese Chinese-language teachers

“The localization of Chinese teachers is to develop local teachers who understand Chinese culture, equip professional Chinese language teaching, Chinese culture teaching and intercultural communication skills, and qualified for Chinese teaching tasks.” (Liu, Zhang & Hou, 2013, p.135) At present, a common understanding is that the issue of teachers and textbooks is the most urgent problems to the development of international Chinese language education. The development of overseas teachers not only helps to solve the problem of insufficient teachers in Chinese teaching, but also facilitates the development of Confucius Institute. Local language teachers have natural advantages in thinking habits and cultural backgrounds. They can become an important supplement to Hanban-sponsor teachers. However, the development of overseas teachers is still very difficult. They should have not only Chinese language skills, but also get familiar with Chinese culture. At the same time, to become a Confucius Institute teacher, it is necessary to have basic teaching skills and pass the exam which organized by Hanban. During the interview with Director Huang, he also emphasized the importance of local teachers and also urgently wanted to recruit some Portuguese Chinese-language teachers to assist the teaching work of the Confucius Institute.

5.2.2 Co-teaching

Co-teaching is defined as “two or more professionals delivering substantive instruction to a diverse blended group of students in a single physical space” (Cook & Friend, 1995, p.14). Much research has demonstrated that co-teaching benefits students, it can provide more support for students in class. Co-teaching between Chinese teacher and Portuguese teacher can be based on the advantage of foreign teachers’ native language and the Chinese teachers’ target language. Usually, Portuguese teachers can be responsible for explaining grammar points, abstract words, Chinese characters writing, and Chinese culture in Portuguese. Chinese teachers are responsible for pronunciation, communication training, and introduction to the development of contemporary China. This teaching mode can create a good learning atmosphere for students. At the same time, this teaching method is not only a language education process, it is also an intercultural communication process, which is not only the intercultural communication process between Chinese teachers and foreign teachers, but also the intercultural communication process between Chinese teachers and foreign students. As we mentioned before most of Chinese language teachers in Portugal have intercultural problems. This kind of education method is of great benefit to both learners and educators.

5.2.3 Teacher training

At present, Chinese teachers at the Confucius Institute at the University of Coimbra have a higher level of teaching and a rich knowledge base, but they should also see some problems, such as lack of Portuguese language skill, frequent staff changes, and low cross-cultural fitness.

For these issues, professional training for Chinese teachers should be strengthened. Although Hanban will organize some teacher training before the sponsor teacher before they go abroad, however, these training contents obviously do not apply to every teacher. In the teacher questionnaire, all teachers have chosen “Chinese Talent Training” which they mostly eager to learn. At the same time, more than half of the teachers chose “Chinese Culture Knowledge Training” and “Cross-Cultural Communication Training” as well. Before that, I repeatedly emphasized that culture is the carrier of language. Many students’ demands for Chinese culture may be stronger than those of Chinese language and teachers also recognize their own shortcomings in this regard.

After the teacher arrives at Coimbra, the Confucius Institute should keep in touch with teachers to know their difficulties and problems encountered in the teaching process, and organize teacher training to provide teachers with more opportunities for exchanging their experience.

According to the survey, many teachers hope that the Confucius Institute can carry out training on some related skills in various forms, to make sure that the new arrived teachers will be able to adapt to the work in Portugal and improve the quality of teaching in Confucius Institute as soon as possible.

The teachers of the Confucius Institute have changed frequently, especially the volunteers, who choose to leave after the end of the one-year term. This phenomenon has become a common problem in Confucius Institutes. After one year of teaching, the volunteers have accumulated a lot of teaching experience and the teaching level has been greatly improved. At this time, leaving the country is a brain drain for the Confucius Institute and a professional waste for the volunteers. This is not a question for the Confucius Institute at the University of Coimbra. Maybe Chinese Hanban should introduce some relevant policies to ensure the stability of teacher resources. For Confucius Institute at the University of Coimbra, the most directly way to optimize this problem is to train local teachers and enroll some Portuguese volunteers.

5.3 About curriculum

At present, the course in ICUC is based on an existing curriculum system, so it is difficult to adjust the curriculum system. However, we can do some appropriate adjustments cater to the needs of students in Coimbra.

First of all, we should further clarify the educational goals, do systematic and detailed researches on the needs of students, set up related courses according to their own characteristics. According to the questionnaire, students from the University of Coimbra are very interested in the courses taught by the Confucius Institute, especially the Chinese medicine courses, 58.3% students said they would definitely interested in it and 41.7% ones would suggest it to others. As a Confucius Institute who is specific

in traditional Chinese medicine, the Confucius Institute at the University of Coimbra has achieved a strong target, clear objectives and diverse forms in the Chinese medicine curriculum. But there are still many areas for improvement in Chinese language and culture course.

5.3.1 Add some specific classes

According to the questionnaire and interview with students in ICUC, some of them mentioned that they need to practice listening and speaking, but the Chinese language and culture course usually opened twice a week, it is very difficult to add some listening or speaking class in this course arrangement. Add some extra specific classes or clubs every month, this kind of specific classes can solve the problem that Coimbra rarely has the opportunity to speak Chinese. As Oussama Elharti (2018, p.17) mentioned in his report, “‘Open-mouth’ ratio is the most important part of language learning. Spoken language learning mainly includes listening and speaking, understand the meaning of others and give feedback. Open-mouth to speak can make the learner know whether he understand the meaning of what he hears, and at the same time express his thoughts.”

Therefore, the Confucius Institute needs to design and develop more opportunities for Portuguese students according to their learning characters, such as tea parties, language corners, or some small drama performances. Confucius Institute can provide students with a place for them to practice speaking or listening, and it can also organize a group of Chinese exchange students, to let them do some language exchange with Portuguese students.

Other Confucius Institutes in Portugal have gained some experience in the curriculum arrangement and organized some culture activities for students to have more opportunities to practice. We can learn from other Confucius Institute’s ideas, for example, Fu Kelei (2018, p.53-54) suggest that ICUL should encourage students to communicate with Chinese students at the University of Lisbon, and each week ICUL will organize a language corner, inviting Portuguese students to participate in this event to talk with Chinese students. In addition, the Confucius Institute holds a small competition “I want to speak Chinese” every month to train students’ oral expression skills. These activities are all about creating more opportunities for students to practice

speaking and listening. ICUC needs to collaborate with other Confucius Institutes to learn from their success and open up some specific classes that meet the needs of students in Coimbra.

Chinese characters should also be taught during the curriculum, as Cui Yonghua (2008, p.17) mentioned in his work, “Chinese characters teaching for foreigners can learn from the process and method of children.” He proposed a four-point teaching strategy

“1. Accelerate oral teaching in the entry stage to do the preparation for Chinese character learning. Chinese characters and pinyin can appear simultaneously, but do not mark the Chinese characters deliberately. 2. After giving a preliminary impression of Chinese characters, begin to read common words and in this period, do not require writing. 3. On the basis of the recognition of a certain number of Chinese characters by foreign students, use the rules of structure to teach Chinese characters. 4. Some Chinese characters only required to read.”⁸³

For Portuguese students who lack the opportunity to use Chinese characters, teachers should create more opportunities to increase the frequency of students using Chinese characters. For example, recommend some websites that introduce the structure of Chinese characters. After each class, arrange some simple homework, let students spend 10 minutes at home to practice the writing of Chinese characters.

5.3.2 More cooperate with the Faculty of Art and Humanities

Although the courses in Confucius Institute are currently registered in FLUC, the language courses are still independent to the credit system, which will cause the low effective of teaching as I mentioned before. In this circumstance, the Confucius Institute should strengthen cooperation with FLUC, and try to integrate language courses into the undergraduate course as soon as possible. This will make the schedule of “Chinese language and culture” course more scientifically, to avoid that all language courses will be arranged after 18 p.m., which will attract more students who are interested in

⁸³ Translated by Zhang Yuhao.

Chinese to sign up in Confucius Institute.

5.3.3 Distance learning

“Development plan of Confucius Institute (2012-2020)” mentioned that

“Strengthen the construction of the online Confucius Institute, increase multilingual channels and columns, construct Chinese Language and Culture International digital platform to help Chinese learners from all over the world to learn Chinese language online in their mother tongue, and encourage and support the Confucius Institutes in different countries to carry out distance learning.”

Coimbra has a population of only about 135,000 people and a great number of them are students, who has a lot of limitation to study in Confucius Institute. At the same time, Coimbra is based on several mountains, the Confucius Institute is located near Polo 1. There are very few buses that can reach directly. For those students live in other regions, it will be very difficult to go to the Confucius Institute to study Chinese. Some students enrolled in the Confucius Institute course can easily give up studying because of time or traffic reasons, which is extremely unfavorable for the development of the Confucius Institute. The rapid development of modern network technology and the rapid development of distance education have enabled a new way for learning Chinese as a foreign language. Network-based Chinese distance learning can enable teachers and students to break through the limitations of space and time, and learn Chinese at any time and any place. Not only the students in Coimbra, but also students from all over the country can learn Chinese at the same time, which can save teachers resources as well. As Liu Wen (2016, p.3) wrote in her work, “Distance education has overcome the obstacles of time and space, making this kind of education more convenient and easy to spread. With the rapid development of distance education, we can foresee that there will be more kinds of distance learning of Chinese language in the future. Many forms of distance education are used for Chinese education and promotion.”

The advantage of teaching Chinese to Portuguese students through distance education is obvious, and it is of great help to the development of Confucius Institutes. Chen

Xikun (2017) summed up some of the advantages of the Confucius Institute at his work. Different forms of classrooms can teach Chinese to different students with different requirements. Some of these classroom forms can also be used in ICUC. For example, “micro-courses”, for students who have never learned Chinese. “Micro-courses” allow them to develop interest in Chinese in a short period of time. “The micro-courses are based on video materials within ten minutes, and the video content contains the corresponding language knowledge.” (Chen, 2017, p.12) Students use the guidance of keywords to watch the content of the courses they are interested in, such as: traditional culture, history, art, etc. One of the great advantages of the “micro-course” is that the video is short and easy to spread. Many social media such as Facebook and YouTube can become platforms for “micro-courses”. Through these social platforms, more people can learn Chinese language course or Chinese culture. Secondly, the content of micro-courses is closer to life. According to my interview with some students in the Confucius Institute at the University of Coimbra, many students’ enthusiasm for Chinese learning is reduced after learning Chinese language course. The Confucius Institute’s curriculum can’t meet their interest. The “micro-course” can make up for the shortcomings of traditional Chinese teaching. By shooting videos of interest to students, Chinese elements are integrated into the video. At the same time, the ICUC can also set up a digital library to provide e-learning materials for students, including e-books and film materials, to make up for the shortage of learning resource students don’t have after class.

5.4 About culture activities

According to the annual report of Confucius Institute at the University of Coimbra, the number of cultural activities held by the Confucius Institute is increasing every year, and the number of participants is large as well. This has great significance for the spread of Chinese culture, but the problems of cultural activities are also obvious. In the development of the Confucius Institute at the University of Coimbra, the cultural activities will still be an important part of the work, and the problems of cultural activities now needs to be corrected in time. The shortage of materials is due to the fact that the Confucius Institute has an inherent financial approval system. The funds for general activities need to be declared more than one month in advance, and the purchase of materials also takes time, so each activity preparation is not enough at all, so that,

the effect of the activity will be worse. To improve this situation, the Confucius Institute needs to have more communication with the university. In terms of funding approval, it needs to get more help from the university. At the same time, it is necessary to plan each activity and calculate the materials and budget required for the activity in advance. If there are still missing items before the event is begun, the Confucius Institute needs to do some adjustments in time. If the materials cannot purchase on time, it is better to cancel or replace it.

In terms of events promotion, the Confucius Institute at the University of Coimbra always uses same methods. The current publicity methods are posting posters on the Facebook and Instagram homepages, or arranging volunteers to spread the leaflets in different faculties of university. This type of promotion is aimed at a relatively fixed population. Most of the followers on the Facebook and Instagram homepages are students from Confucius Institute or Chinese students who study in Coimbra. These invariable ways of promotion can only attract the same group of people which will definitely limit the development of the activity. Except for Confucius Institute, a lot of Portuguese will go to Chinese restaurants to have meal, these Portuguese people can at least accept the food culture of China, it is easier to persuade these group of people to attend other cultural activities than other Portuguese people. The Confucius Institute at the University of Coimbra cooperate with these Chinese restaurants to set up some spots in Chinese restaurants to distribute leaflets, or make some corresponding materials, such as papers on the table, which can help Confucius Institute to find target group more accurately.

The Confucius Institute at the University of Coimbra also needs to pay more attention to the timetable of local students while planning the events. Many of the current cultural activities are scheduled on Friday afternoons or weekends. The Confucius Institute considers that students do not have classes during these hours, however, many students from the University of Coimbra are from other regions of Portugal. So that, some students will choose to go home on Friday. In addition, as I mentioned before, every semester has some periods of time that only a few students would participate in activities, such as exam months or some festivals, while choosing the date, it is better for the Confucius Institute to avoid these period.

Add more cultural activities related to the Confucius Institute curriculum. Through questionnaire surveys, many students hope that the Confucius Institute can add some cultural activities related to Chinese language courses and learn Chinese in the activities. At present, almost all cultural activities of Confucius Institutes are conducted in English or Portuguese. Students are more likely to experience Chinese culture and understand Chinese traditions, but rarely learn Chinese in cultural activities. In the following cultural activities, ICUC can do some combination between Chinese culture and Chinese language teaching, students can learn Chinese during these activities. At the same time, cultural activities can provide more opportunities for Portuguese students to communicate with Chinese students, face-to-face practice listening and speaking.

Conclusion

From the work developed over the last year in both Faculty of Psychology and Educational Sciences of the University of Coimbra and in the Confucius Institute at the University of Coimbra, it is necessary to draw some important conclusions to the internship in ICUC.

This report investigates the current situation of Chinese teaching in ICUC by using the manner of questionnaires, interviews, statistics etc. The history of Confucius Institute, teaching environment, learners, classroom environment, teacher status, the use of Chinese textbooks and cultural activities have been elaborated, and a detailed report on ICUC Chinese teaching was formed.

The Confucius Institute at the University of Coimbra has only been established for two years since 2016, but ICUC has shown strong vitality in Chinese language teaching and cultural promotion. In the past two years, the number of students in ICUC has increased year by year, especially in the second semester of 2018 to 2019 school year, the number of students enrolled in traditional Chinese medicine course is 62, the growth rate reached 113.8%. With the policy on Chinese medicine in Portugal become positive these years, more and more students are interested in TCM and willing to learn Chinese medicine through the Confucius Institute. The ICUC language course is also gradually standardized. Although the number of students is still not up to the size of other Confucius Institutes in Portugal, it is still increasing compared to 2017.

In 2019, for the first time, ICUC students participated in the “Chinese Bridge” competition to showcase the teaching results of ICUC. At the same time, in 2019, ICUC will apply for the HSK exam for the first time, to expand the influence of the HSK exam in local Chinese learning. In 2018, the Confucius Institute held a total of 12 cultural events, 1270 people joined in these activities. All these cultural activities or competitions make Chinese language and Chinese culture become more and more popular in Coimbra. The local students and citizens of Coimbra recognized ICUC through these cultural activities and had close contact with Chinese culture in this way, which also made ICUC regard cultural activities as an important part of the 2019 work

arrangement.

Since the establishment of the Confucius Institute, ICUC has gotten some success, however, some shortcomings have also appeared in the last two years. In the thesis, I mentioned the following points: 1. The consistency of teaching materials should be strengthened, and add some related teaching materials. 2. The number of teachers is insufficient, especially the lack of local teachers; teachers have some language or cultural barriers, and lack of corresponding teacher training; teachers changed frequently which will make students get unfamiliar with the teaching content taught by different teachers. 3. The recent schedule of Chinese language courses will limit the development of ICUC, and it is also a reason for the high turnover rate of language courses. Meanwhile, ICUC is in lack of special courses, such as listening or speaking classes; In the questionnaire of TCM course, some students mentioned that teacher should offer more opportunities for students to practice, and the cross-culture problem is also existing in TCM course. 4. ICUC still has many shortcomings in organizing cultural activities, and the lack of materials has become a hindrance. The long period of preparation for cultural activities will affect the teacher's teaching plan as well.

In response to the above questions, I tried to make the following suggestions in the thesis: 1. Do not change the textbook frequently, the teacher can add some teaching content outside the textbook for the needs of different levels of students. At the same time, ICUC can work with other Confucius Institutes to develop specific Chinese textbooks for Portuguese people. 2. Develop Portuguese Chinese-language teachers and using the “co-teaching” teaching mode in Chinese language course. In response to the language and cross-culture barriers of Hanban sponsor teachers, ICUC can organize some teacher trainings to allow teachers to adapt to the Portuguese teaching environment. 3. Strengthen cooperation with FLUC and integrate Chinese language course into the credit system as soon as possible, to make the time arrangement more reasonable. At the same time, ICUC can develop some distance learning and some specific classes to meet different students' demand in learning Chinese. 4. Make budget for cultural activities at least one month in advance and have more communicate with the university to solve the problem of lack of materials for cultural activities. In response to the problem of publicity of cultural activities, ICUC needs to improve

publicity methods, to make the promotion of each cultural event more effective.

All in all, this study preliminarily demonstrates the background of ICUC and the basic information about it, but more theoretical and practical researches are needed in the future. I hope that this work will help to provide some useful information for the future studies related to ICUC or Chinese language learning in Portugal.

Reference

Alred, G., Byram, M & Flemming, M. (2014). *Intercultural Experience and Education*. Shanghai: Shanghai Foreign Language Education Press.

Bennett, J. M. (1993). Cultural marginality: Identity issues in intercultural training. In R. M. Paige (Ed.), *Education for the Intercultural Experience*. Yarmouth, ME: Intercultural Press.

Brinkman, S., & Kvale, S. (2015). *Interviews: Learning the craft of qualitative research interviewing* (3rd ed.). Thousand Oaks, CA: Sage.

Castillo-Montoya, M. (2006). Preparing for Interview Research: *The Interview Protocol Refinement framework*. *The Qualitative Report*, n°21 (5). (pp. 811-831). Retrieved from the website: https://nsuworks.nova.edu/tqr/vol21/iss5/2/?utm_source=nsuworks.nova.edu%2Ftqr%2Fvol21%2Fiss5%2F2&utm_medium=PDF&utm_campaign=PDFCoverPages

Chen, X. (2017). 国家汉办“网络孔子学院”的优势和不足—基于与“歌德学院”、“可汗学院”与“学堂在线”的比较研究 [The advantages and disadvantages of the Confucius Institute Online — Based on the comparison with Goethe Institute, Khan Academy and XuetangX]. Retrieved from the website: <http://cdmd.cnki.com.cn/Article/CDMD-11066-1017851340.htm>

Chinese course in UC. Retrieved from: https://apps.uc.pt/courses/en/index?q=chinese&ou=#courses_list

Chuang, S. (2012). 华语教材趣味性编写原则研究—布鲁纳理论的应用 [Incorporating Fun into Chinese Textbooks: An Application on Jerome Bruner's Theory]. Retrieved from the website: <http://scholarbank.nus.edu.sg/handle/10635/36164>

Cook, L., & Friend, M. (1995). *Co-teaching: Guidelines for creating effective practices*.

Focus on Exceptional Children, n°28(3), (pp. 1-16). Retrieved from the website: [http://plaza.ufl.edu/mrichner/Readings/Cook%20&%20Friend%20\(1995\).pdf](http://plaza.ufl.edu/mrichner/Readings/Cook%20&%20Friend%20(1995).pdf)

Cui, Y. (2008). 从母语儿童识字看对外汉语教学[A view of Chinese character teaching based on Chinese children's character learning procedure]. *Language Teaching and Linguistic Studies*, n°2. (pp.17-23). Retrieved from the website: <http://www.cnki.com.cn/Article/CJFDTOTAL-YYJX200802004.htm>

De Francis, J. (1984). *The Chinese Language: Fact and Fantasy*. Honolulu: University of Hawaii Press.

Deng, E. (1983). 语言教材要有趣[Language textbook should be interesting]. *Applied Linguistics*, n° 2. (pp. 25-26). Retrieved from the website: <https://kns.cnki.net/KCMS/detail/detail.aspx?dbcode=CJFR&dbname=CJFD7984&filename=YYJX198302001&v=MjUxOTF1RkNuaFU3dklQRFR CZHJLeEZ0TE1yWTlGWlISOGVYMUx1eFITN0RoMVQzcVRyV00xRnJDVVJMT2ZZdVI=>

Deng, S. (2004). 对中国国内编写对外汉语教材的建议[Sino-foreign cooperation—the shortcut to improve the pertinence of the foreigners' Chinese-learning textbooks]. *Journal of Yunnan Normal University*, n°2(2). (pp.23-24). <http://gb.oversea.cnki.net/KCMS/detail/detail.aspx?filename=YNJX200402007&dbcode=CJFD&dbname=CJFD2004>

Development plan of Confucius Institute (2012-2020), *Guang Ming Daily*, n°2(28). (pp. 007). Retrieved from the website: http://epaper.gmw.cn/gmrb/html/2013-02/28/nw.D110000gmrb_20130228_1-07.htm

Dong, S. (2015). 葡萄牙汉语教学现状分析与思考[Analysis and Thinking of Chinese Teaching in Portugal]. *Research on the development of Confucius Institute*, n°1. (pp. 26-30). Retrieved from the website: <http://www.xunjiaosuo.com/file/oc/cidr/2015/201501/20150104.pdf>

Dong, S. (2016). 葡萄牙中小学汉语课堂管理及案例分析—以波尔图国际学校等5所中小学为例 [A study of the classroom management cases of five Portuguese schools]. *Journal of Yunnan Normal University (Teaching and Research on Chinese as a Foreign Language)*, n°14(1). (pp. 8-12). Retrieved from the website:

<http://gb.oversea.cnki.net/KCMS/detail/detail.aspx?filename=YNJX201601003&dbcode=CJFD&dbname=CJFD2016>

Du, W. (2013). 孔子学院与歌德学院在文化推广方面的比较研究[A comparative study of culture promotion of Confucius Institute & Goethe Institute]. Retrieved from the website: <http://cdmd.cnki.com.cn/Article/CDMD-10335-1013203779.htm>

Edward, T. H. 1973. *The Silent Language*. New York: Anchor Presses.

Embaixada da Republica Popular da China na Republica Portuguesa. (2015). Retrieved from the website: <http://pt.china-embassy.org/chn/zpgx/t1244751.htm>

Embaixa da República Popular da China na República Portuguesa. (2015). Retrieved from the website: <http://pt.china-embassy.org/chn/sghd/t1281423.htm>

Fu, L. (2018), 葡萄牙里斯本大学孔子学院汉语教学现状调查研究 [Inquiry and Analysis of the current situation of the teaching of Chinese language in the Confucius Institute of the University of Lisbon in Portugal]. Retrieved from the website: <http://kns.cnki.net/kcms/detail/detail.aspx?filename=1018104708.nh&dbcode=CMFD&dbname=CMFDTEMP&v=>

Gee, J. P. (2003). *What video games have to teach us about learning and literacy*. (2nd ed.) (pp.17-179). United States: Palgrave Macmillan.

Guide for Confucius Institute Deans. Retrieved from the website: http://english.hanban.org/node_7877.htm

Han, Z. (2016). 《HSK 标准教程 1》与《汉语教程》(修·一册上)比较研究[A Comparative Study between the HSK Standard Course 1 and A Course in Chinese

(revised version, first volum)]. Retrieved from the website:
<http://cdmd.cnki.com.cn/Article/CDMD-10511-1016274592.htm>

Hanban. (n.d.). Constitution and By-Laws of the Confucius Institutes. Retrieved from the website: http://english.hanban.org/node_7880.htm

Hartig, F. (2011). Confucius Institute and the Rise of China. *Journal of Chinese Political Science*, n°17(1). (pp.53-76). Retrieved from the website:
<https://link.springer.com/article/10.1007/s11366-011-9178-7>

He, W., Zhang, X. & Zhou, L. (2017). Creating a Sustainable New Model of Confucius Institute Management: A Case Study. *China Media Research*, n°13(3). (pp. 109-116). Retrieved from the website:
<https://web.a.ebscohost.com/abstract?direct=true&profile=ehost&scope=site&authtype=crawler&jrnl=1556889X&AN=124438725&h=jta6MNCXzmtcthh6LAvGCx5GnTGDVxLeS%2f8muJBXw%2fEa1habk8kqCB1fw%2bz1GOIC0P7dy1ioitsqwk6rCBh%2bgA%3d%3d&crl=c&resultNs=AdminWebAuth&resultLocal=ErrCrlNotAuth&crlhashurl=login.aspx%3fdirect%3dtrue%26profile%3dehost%26scope%3dsite%26authtype%3dcrawler%26jrnl%3d1556889X%26AN%3d124438725>

Hong, L. & Moreira, A. (2002). Is Chinese Impossible to Learn? — An Initiation into Chinese. Retrieved from the website: <https://web.uri.edu/iaics/files/10hong.pdf>

HSK (Level 1) Outline of the New Chinese Proficiency Test. Retrieved from the website: <http://confucius.umn.edu/students/testing/hsk/samples/sampleHSK-1.pdf>

Hu, S. (2003). Teaching Chinese to English Background Primary School Students. *International Education Journal*, n°4(1). (pp. 60-60). Retrieved from the website:
<https://pdfs.semanticscholar.org/3262/cc9a85e51d1014f035ea22b30509c679ffca.pdf>

Huang, Y. & Zhuang, Y. (2008). 中国饮食文化对汉语国际传播影响的研究 [Research into the influence of Chinese Dietetic Culture on Chinese International Communication]. *Culinary Science Journal of Yangzhou University*, n° (2). (pp.25-27).

Retrieved from the website: https://www.cnki.net/doc_detail?dbcode=CJFQ&filename=YZPX200802005

Janet, Z. X. (2006). *Teaching and Learning Chinese as a Foreign Language: A Pedagogical Grammar*. Hong Kong: Hong Kong University Press.

Ji, J. (2017). 文化适应视角下中医专业外国留学生的学习问题研究[The learning problem of international traditional Chinese medicine students: A case study of H University from the perspective of cross-cultural adaption]. Retrieved from the website: <http://cdmd.cnki.com.cn/Article/CDMD-10269-1017074393.htm>

Jiao, Y. (2010). 传播学视角下的孔子学院教师培养[Studies on Training and Cultivation of Confucius Institute Teachers in Perspective of Communication]. Retrieved from the website: https://www.cnki.net/doc_detail?dbcode=CMFD&filename=2010100669.nh

Jin, X & Li, Q. (2012). 国际汉语教师的角色认知[The Perception of Role of the International Chinese Language Teachers]. *Proceedings of the 11th international conference of Chinese language teaching*. (pp. 16-24). Retrieved from the website: <http://kns.cnki.net/kcms/detail/detail.aspx?filename=SJHY201208001005&dbcode=IPFD&dbname=IPFD2013&v=>

Johnson, J. S., & Newport, E. L. (1989). Critical period effects in second language learning: The influence of maturational state on the acquisition of English as a second language. *Cognitive Psychology*, *n*^o21. (pp. 60-99). Retrieved from the website: <https://www.ncbi.nlm.nih.gov/pubmed/2920538>

Kam, S. (2006). 国别化“对外汉语教学用词表”制定的研究：以韩国为例[Few Thoughts on the Compilation of the Country-Specific Chinese Teaching Materials: Based on the Korean Case]. Retrieved from the website: <http://cdmd.cnki.com.cn/Article/CDMD-10032-2005077926.htm>

Lasswell, H. D. (1948). The structure and function of social communication, in *The*

Communication of Ideas, Lyman Bryson ed. New York: The Institute for Religious and Social Studies. (pp. 215-228). Retrieved from the website: <https://pracownik.kul.pl/files/37108/public/Lasswell.pdf>

Li, J. (2003). US and Chinese cultural beliefs about learning. *Journal of Educational Psychology*, n° 95. (pp. 258–267). Retrieved from the website: <http://dx.doi.org/10.1037/0022-0663.95.2.258>

Li, S., & Tucker, G. R. (2013). A Survey of the U.S. Confucius Institutes: Opportunities and Challenges in Promoting Chinese Language and Culture Education. *Journal of the Chinese Language Teachers Association*, n°48(1). (pp. 32). Retrieved from the website: https://www.academia.edu/7950372/A_survey_of_the_U.S._Confucius_Institutes_Opportunities_and_challenges_in_promoting_Chinese_language_and_culture_education

Liao, Q. (2013). 关于中华饮食文化的对外汉语教学探析[Study on the TCSL strategy of Chinese Diet Culture]. Retrieved from the website: <http://gb.oversea.cnki.net/KCMS/detail/detail.aspx?filename=1013373642.nh&dbcode=CMFD&dbname=CMFDREF>

Liu, Q., Zhang, X. & Hou, Y. (2013). 浅析国际汉语教师本土化培养[Analysis on the Localization of International Chinese Teachers]. *Laodong Baozhang Shijie*, n°16. (pp. 135). Retrieved from the website: http://www.wanfangdata.com.cn/details/detail.do?_type=perio&id=lzbzsj201316099

Liu, R. & Tang, F. (2011). 浅谈留学生针灸教学体会[Talking about the Teaching Experience of Foreign Students in Acupuncture]. *第四届中医药继续教育高峰论坛暨中华中医药学会继续教育分会换届选举会议论文集*. (pp.380-381). Retrieved from the website: <https://www.cnki.net/search?keyword=%E6%B5%85%E8%B0%88%E7%95%99%E5%AD%A6%E7%94%9F%E9%92%88%E7%81%B8%E6%95%99%E5%AD%A6%E4%BD%93%E4%BC%9A&db=SCDB>

Liu, X. (2000). 对外汉语教育学引论 [The pedagogy of teaching Chinese as a foreign language]. Beijing: Beijing Language and Culture University Press.

Liu, W. (2016). 美国堪萨斯大学孔子学院远程互助式教学模式研究[Study on Interactive Distance Learning Model in Confucius Institute at the University of Kansas]. Retrieved from the website: <http://kns.cnki.net/kcms/detail/detail.aspx?filename=1016269456.nh&dbcode=CDFD&dbname=CDFDTEMP&v=>

Liu, Z. (2017). 赴韩汉语教师志愿者岗中培训调查研究[Research on the “In-service Training” for Volunteer Chinese Teachers in Korea]. Retrieved from the website: <http://cdmd.cnki.com.cn/Article/CDMD-10030-1018041499.htm>

Ludwig A. & Swan, A. (2007). 101 Great Classroom Games: Easy Ways to Get Your Students Playing, Laughing, and Learning.

McLeod, S. (2008). Likert Scale. Retrieved from the website: <https://www.simplypsychology.org/likert-scale.html>

Meng, X., Huang, J. & Zhu, A. (2013). The present situation and development of acupuncture and moxibustion in Portugal. *Chinese Acupuncture & Moxibustion*, n°08, (pp. 747-751). Retrieved from the website: <http://oversea.cnki.net/kcms/detail/detailall.aspx?filename=zgze201308021&dbcode=CJFQ&dbname=CJFQTOTAL>

Moloney, R. & Xu, H. (2015). Transitioning beliefs in teachers of Chinese as a foreign language: An Australian case study. Retrieved from the website: <https://www.tandfonline.com/doi/full/10.1080/2331186X.2015.1024960>

Naegele, Z., Ralston, N. & Smith, N. (2016). Co-Teaching as a Method to Benefit English Language Learners. Retrieved from the website: https://pilotscholars.up.edu/cgi/viewcontent.cgi?article=1045&context=edu_facpubs

Ney, J. S. (2004). *Soft Power: The Means to Success in World Politics*. New York: Public Affairs.

Niu, S. (2017). 里斯本大学孔子学院文化活动的设计与反思—以中国结活动的本土化实践为例 [Design of and Reflection on Cultural Activities by Confucius Institute of University of Lisbon – Taking the Localized Practice of the Activity of Chinese Knot as an Example]. *Journal of North China University of Water Resources and Electric Power (Social Science Edition)*, n°33(2). (pp. 85-87). Retrieved from the website:

<http://kns.cnki.net/kcms/detail/detail.aspx?filename=SLSB201702025&dbcode=CJFQ&dbname=CJFD2017&v=>

Oussama Elharti. (2018). 摩洛哥拉巴特孔子学院汉语口语教学研究[Research on Oral Chinese teaching in Confucius Institute in Rabat, Morocco]. Retrieved from the website: <http://cdmd.cnki.com.cn/Article/CDMD-10636-1018148990.htm>

Peng, W. (2015). Analysis of New Media Communication Based on Lasswell’s “5W” Model. *Journal of Education and Social Research*, n°5(3). (pp. 245-249). Retrieved from the website:

<http://www.mcser.org/journal/index.php/jesr/article/viewFile/7723/7404>

Portuguese legal status on CAM. (2016). Issued by Instituto de Medicina Tradicional. Retrieved from the website:

[http://www.wcprtem.org/docs/Portugal%20\(IMT\)-%20Portuguese%20status%20on%20%E2%84%A2%20regulation%20-%20IMT%20Memo%20Sep%202016.pdf](http://www.wcprtem.org/docs/Portugal%20(IMT)-%20Portuguese%20status%20on%20%E2%84%A2%20regulation%20-%20IMT%20Memo%20Sep%202016.pdf)

Petrovic, E. P. (2014). Games in the Language Classroom-To Play is to Learn. Retrieved from the website:

<http://muep.mau.se/bitstream/handle/2043/17961/Ema%20EX%202014%20PDF.pdf?sequence=2&isAllowed>

Rong, J. (2011). *Developing Chinese—Elementary Comprehensive Course*. Beijing:

Beijing Language and Culture University press.

Rita Isabel Marques Pereira. (2018). 葡萄牙阿威罗大学孔子学院小学汉语教学现状调查分析 [Research and situation analysis of the Chinese teaching project of the Confucius Institute, University of Aveiro in Portugal]. Retrieved from the website: <http://cdmd.cnki.com.cn/Article/CDMD-10172-1018976249.htm>

Seidman, I. (2013). Interview as qualitative research: A guide researchers in education and the social science (4th ed.). New York, NY: Teachers College Press.

Sun, L. (2014). 葡萄牙汉语教学二十四载回顾与展望 [Retrospect and Prospect of 24 Years' Chinese Teaching in Portugal]. *Journal of International Chinese Teaching*, n^o4. (pp. 8-9). Retrieved from the website: <http://www.cqvip.com/qk/72048x/2014004/72748889504849524852484853.html>

Tao, T. (2017). The Reflection on the Communication of Chinese Culture Under Lasswell 5W Mode. *2017 3rd International Conference on Humanity and Social Science*. (pp.157-162). Retrieved from the website: <http://dpi-proceedings.com/index.php/dtssehs/article/view/19571>

Thomas, F. B. (2001). A general introduction to the design of questionnaires for survey research. Retrieved from the website: <https://nats-www.informatik.uni-hamburg.de/pub/User/InterculturalCommunication/top2.pdf>

Wang, D. (2016). 美国亚利桑那州立大学孔子学院文化活动调查报告 [The Confucius Institute at Arizona State University Culture Activity Survey Report]. Retrieved from the website: https://www.cnki.net/doc_detail?dbcode=CMFD&filename=1016760343.nh

Wang, D., Moloney, R., & Li, Z. (2013). Towards Internationalizing the Curriculum: A Case Study of Chinese Language Teacher Education Programs in China and Australia. *Australian Journal of Teacher Education*, n^o38(9). (pp. 115-135). Retrieved from the website: <https://ro.ecu.edu.au/cgi/viewcontent.cgi?article=2158&context=ajte>

Wang, S. (2013). Lições de chinês para Português. Lisbon: Macao Scientific and Cultural Center.

Wang, Y. (2006). The Critical Period Hypothesis and the Optimal Age to Start English Learning in China. Retrieved from the website: https://www.cnki.net/doc_detail?dbcode=CMFD&filename=2006112520.nh

Wu, J. (2014). 孔子学院与四大语言文化推广机构对比研究[Comparative study of Confucius Institute and the Four Language and Cultural Promotion Agencies]. Retrieved from the website: <http://kns.cnki.net/kcms/detail/detail.aspx?filename=1014227418.nh&dbcode=CMFD&dbname=CMFD2014&v=>

Xu, L. (2015). 论中文电影在对外汉语听力教学中的应用 [Application of Chinese movies in teaching Chinese as a foreign language]. Retrieved from the website: <http://cdmd.cnki.com.cn/Article/CDMD-10730-1015347339.htm>

Xu, L. (2006). 汉语加快走上向世界是件大好事. Applied Linguistics, *n°1(002)*. (pp. 8-12). Retrieved from the website: http://cnki.cnki.net/doc_preview?info=8mkc-AaBGB0Ga7wFC1PkAf-KaF9RWfNv-cOokuT-r8Z5S13fXsXufKWihHaCoD0pBVgzVQFW3IjwMA9eiD_Aqa8qoIqyF1n3eSvjPXhv0ByZcaCzvuEEvM3CQ0ulGTWItABY_SCHGmAsNsvqjyct5kvZ3UJPe7lSeVi6aVBWz1rxjYyLveVLF3py-W8c_s1BAwNcwqWGY6SqUJ0sy8q2_atraVyRVYVac3IgefeqlXeUu40ELDjHgoSMo2S9xKQ2q_CSLGly_eXVZcvMqXr4RhXVq7K2UwmzIwfTu7ZVFZiirswWk9iZ3P3WyFOaD3QqRSw0cCHHGf3_3S58jB8apD_xEt8z2yQtWt79TiVYBwOppdOmT3nfhhD4_E9sywFHMBjPfdhGwknxV8Q1gS9OatIRdwIJPQecY-EQzPCw=

Xu, M. (2016). 柬埔寨孔子学院汉语教学现状调查与研究 [Investigation of Chinese current teaching Situation of Confucius Institute at Royal Academy of

Cambodia]. Retrieved from the website: <http://cdmd.cnki.com.cn/Article/CDMD-10559-1017930055.htm>

Yang, Q. (1995). 新一代对外汉语教材的初步构想[A preliminary conception of a new generation Chinese textbooks for foreign learners]. *Language teaching and linguistic studies*, n°4. (pp.4-7). Retrieved from the website: <http://gb.oversea.cnki.net/KCMS/detail/detail.aspx?filename=YYJX504.000&dbcode=CJFD&dbname=CJFD1995>

Yin, W. (2008). 略论对外汉语教学中汉字难写的成因及对策[Why Difficult for Foreign Students Spell Chinese Characters?]. *Journal of Baoshan Teachers' College*, n°27(6). (pp. 71-74). Retrieved from the website: https://www.cnki.net/doc_detail?filename=BSSZ200806021&dbname=CJFD2008

Zaharna, R. S. (2014). China's Confucius Institutes: Understanding the Relational Structure & Relational Dynamics of Network Collaboration. *Confucius Institutes and the Globalization of China's Soft Power*. (pp. 3-14). Los Angeles, CA: Figueroa Press.

Zhang, H. (2017). 外国人学中医——一项跨文化视角的个案研究[Foreigners learn TCM—a case-study from an intercultural perspective]. Retrieved from the website: <http://gb.oversea.cnki.net/KCMS/detail/detail.aspx?filename=1018822459.nh&dbcode=CDFD&dbname=CDFDREF>

Zhang, H. (2014). 孔子学院文化活动设计与反思[Reflections on the cultural activities organized by Confucius Institutes]. *Journal of Yunnan Normal University (Teaching and Research on Chinese as Foreign Language)*, n°12(5). (pp. 6-12). Retrieved from the website: <http://www.cqvip.com/qk/87098a/2014005/662231104.html>

Zheng, T., Fang, H. & Zhang, H. (2010). 国别化：对外汉语教材编写的趋势[National specific: The Trend of Writing Chinese Textbooks]. *Oversea Chinese Education*, 1, pp.1-8. <http://oec.xmu.edu.cn/file/oec/2010/20101/2010101.pdf>

《中华人民共和国政府和葡萄牙共和国政府关于加强双边关系的联合声明》，中华人民共和国中央人民政府网站。Retrieved from the website: http://www.gov.cn/gongbao/content/2006/content_161424.htm

Zhou, L. (2013). 马德里孔子学院发展情况调查报告[Madrid Confucius Institute Development Survey Report]. Retrieved from the website: <http://cdmd.cnki.com.cn/Article/CDMD-10271-1013121932.htm>

Annex

Annex I – Questionnaire for CLCs Students

Questionnaire for Students of the Confucius Institute of University of Coimbra

1. Name: _____

2. Gender: _____

3. Age: _____

4. Job: _____

5. Why do you want to learn Chinese?

How did you know the Confucius Institute (friend, poster, homepage of UC etc.)?

6. In the Confucius Institute. What do you want to study the most? (Chinese language, Cultural skills etc.)

7. How much time have you studied at the Confucius Institute?

A. 2-4 months

B. 4-6 months

C. 6-8 months

D. 8-12 months

E. one year or more

8. Have you participated in the HSK exam?

A. No, I do not want to participate, I only study for fun.

B. No, but I plan to participate to know my level of Chinese language.

C. No, but I plan to participate to get the certification.

D. Yes, but my level is very low I hope to participate in a higher level.

E. Yes, but I think it is not useful so I will not participate more.

F. Other _____

9. In class, I think:

- A. It is not necessary to speak Chinese.
- B. I speak Chinese when the teacher asks me.
- C. I speak Chinese when the question is very easy.
- D. I speak Chinese as much as possible.

10. Do you also study Chinese after class?

- A. Never
- B. When I have time
- C. when I have homework
- D. Study as much as possible

11. When preparing the exams in the Confucius Institute, you:

- A. Study hard because I want to have a good grade.
- B. More or less.
- C. I do not review because I do not care.

12. After studying Chinese what level do you expect to achieve?

- A. to be able to understand and use simple words and phrases.
 - B. to be able to talk about simple topics of daily life.
 - C. to be able to talk about life, study, work etc.
 - D. be able to converse fluently with the native Chinese, and communicate about most of the topics.
 - E. be able to read newspapers, magazines, understand Chinese TV series and films.
 - F. easily understand the information by listening or reading, expressing opinions by oral or written language.
 - G. other
-

13. What factors do you think may improve your Chinese language skill? (more homework, some films etc.)

14. You think that:

- A. Chinese a tool, to learn Chinese you need to interact and communicate with people.
- B. Chinese as other languages have a series of rules, by learning these rules you can already communicate.
- C. Chinese language is a transmitter of culture. To learn Chinese, you also need to learn about Chinese culture.
- D. Chinese is a combined system of sound and meanings, so practicing pronunciation and remembering the meaning of many sentences, you can learn this language better.

15. Do you think learning Chinese is learning what? (you can choose more than one choice)

- A. Studying Chinese is studying Chinese culture.
- B. To study Chinese is to study basic knowledge about phonics, grammar and words etc.
- C. Studying Chinese is studying the skills of listening, speaking, reading and writing.
- D. To study Chinese is to study mainly the grammar.
- E. I do not know.
- F. Understand what the teacher teaches me in class.
- G. Studying phonics, grammar and vocabulary by the help of teachers, develop these elements and make a connection between them cultivating skills to use them independently and actively, these skills include a good pronunciation, audition, writing and reading.

16. Which part of Chinese do you think is the most difficult to learn: (please fill from 1 to 5, 1 is the easiest, 5 is most difficult)

Pronunciation	
Vocabulary	
Grammar	
Chinese characters	

17. Which language element do you think is the most important thing to learn Chinese? (please fill from 1 to 5, 1 is the easiest, 5 is most difficult)

Pronunciation	
Vocabulary	
Grammar	
Chinese characters	

18. Which skill do you think is the most important in Chinese?

(please fill from 1 to 5, 1 is the easiest, 5 is most difficult)

Pronunciation	
Vocabulary	
Grammar	
Chinese characters	

19. Do you think it is necessary to learn Chinese characters when learning Chinese?

(please fill from 1 to 5, 1 is the least important, 5 is most important)

It is necessary, because you can read books, write materials, etc. because you are good at learning.	
There is no need, I just want to learn how to speak Chinese.	
I can learn, but I do not want to test the Chinese characters.	
I can learn simple Chinese characters, but don't care too much about writing skills.	

20. What do you think is the main reason that listening Chinese is difficulties?

(please fill from 1 to 5, 1 is the least important, 5 is most important)

I feel too fast when listening to Chinese.	
The Content is unfamiliar	
Too many new words	
There is no opportunity to train in the classroom, such as watching a movie	

21. What do you think is the main reason that speaking Chinese is difficulties?

(please fill from 1 to 5, 1 is the least important, 5 is most important)

I am afraid to say something wrong	
I don't have a lot of opportunities to speak with Chinese people	

We didn't learn a lot of daily speaking words.	
I don't have a lot of time to practice.	

22. What kind of new words do you think can help you to improve your speaking?
(please fill from 1 to 5, 1 is the least important, 5 is most important)

Words about daily life	
Words about travel or commercial	
Words about literature	
Words about political	
Words about culture	

23. What kinds of classroom game do you have before? (You can choose more than one option)

- A. card games
- B. group competition
- C. watch Chinese movies
- D. learn to sing Chinese songs
- E. role play
- F. others _____
- G. I didn't have any game before

24. While having Chinese class, what kinds of teaching method do you prefer?

- A. only PPT
- B. only textbook
- C. PPT with textbook
- D. PPT with other social media

25. For the content of the class, your opinion for the following part is:

- 1) Correct the pronunciation: A. important B. not so important C. I don't care
- 2) Reading the text: A. important B. not so important C. I don't care
- 3) Grammar: A. Important B. not so important C. I don't care
- 4) Conversation practice: A. important B. not so important C. I don't care

5) Recognize the Chinese character: A. important B. not so important C. I don't care

26. Do you prefer your teacher speak Portuguese in class?

A. Yes

B. No

27. What do you think is better to use when the teacher answers the questions of the students, Portuguese/English or Chinese? _____

28. In class, when the students have finished learning the vocabulary and the grammar part, the teacher uses the translation methods to memorize vocabulary and sentence patterns, do you think this method is effective? _____

29. During the whole class, if the teacher does not speak Portuguese or English, but uses the Chinese words and sentences that the students have already learned, combined with various pictures, physical objects and body language, will you support this practice? Why? _____

30. If your class only have 60 minutes, how much time would you like to divided into different parts? (you can fill from 0 mins to 60 mins, but totally 60 mins)

Practice listening	
Practice speaking	
Teacher saying	
Game time	
Culture activities (paper cutting etc.)	
Learning Chinese characters	

31. What kind of relationship do you think teachers and students should have in Chinese teaching? What kind of role should teachers play in Chinese classes (such as leaders, friends, assistants, etc.) _____

32. What kind of teaching style you want in your class:

A. Serious B. Humor C. Patient D. Other _____

33. Do you like your textbook using now? Your suggestion to this textbook.

A. Yes

B. No

Suggestion: _____

34. You expect your teacher in class:

A. Be strict to everyone including himself, explain precisely each point of knowledge of the Chinese language.

B. Organize many useful games and activities for teaching the Chinese language.

C. only explain all the points clearly without any activity or practice.

D. Systematically teach the points of the Chinese language at the same time as the students repeat, practice and memorize.

E. Use Portuguese or English to tell interesting stories about the lesson.

F. Let us watch more movies, TV series, teach us how to make the Chinese knot or paper cutting to cultivate our interest in the Chinese language.

G. Other _____

35. Do you have any suggestions or opinions for the following semester? in terms of Chinese classes?

Annex II – Questionnaire for TCM students

QUESTIONNAIRE

20th December, 2018

Age: _____ Gender: M/F Grade: _____ Nationality: _____

Major: _____

(Note: 1. This questionnaire is for better understanding the teaching effect and your feedback of the TCM course, so as to enhance its quality in the future. 2. Acupuncture is a branch of the Traditional Chinese Medicine – TCM.)

● Language Aspect

A Can you understand teacher's English in the class:

Very well Well Fair Difficult

B What do you like the teacher to speak in the class?

Faster Slower The same as before

C Can you understand the teaching material in the class?

Very well Well Fair Difficult

● Teaching Effect (You can choose more than one)

A Would you suggest this course to other students in the future?

Definitely Likely

Not likely Never

B Through this course, what in the following aspects you have had?

More curiosity in TCM More interest in TCM

More willingness to integrate TCM None of the above

Others: _____

C Through this course, what do you think you are more interested in?

Philosophy of TCM Practice TCM

Research in TCM Classics of TCM None of the above

Others: _____

D What can you benefit from this course?

Better understanding of medicine Better understanding of TCM theories and practice

Better understanding of medical research None of the above

Others: _____

E Would you refer patients to TCM practitioners in the future?

Definitely Likely

Not likely Never

Others: _____

● Feedback (you can choose more than one)

A Are you satisfied with the TCM course in this semester?

Excellent Satisfied

Fair Not satisfied

B What part of the course do you like to learn more?

Why should we learn some TCM? What is TCM?

How does TCM works? None of the above

Others: _____

C What part of the course do you like to learn less?

Why should we learn some TCM? What is TCM?

How does TCM works? None of the above

Others: _____

D Would you like to continue the TCM study in the future?

Yes

No

If you choose NO, what are the reasons?

It is difficult to understand TCM TCM is not scientific.

TCM is not recognized by the Medical Organization. Biomedicine has

been enough

Others: _____

If you choose YES, what are the reasons?

- TCM is interesting. TCM is scientific.
 TCM is becoming more welcomed in the world. TCM supplements
biomedicine.

Others: _____

E If following courses are offered in the future, you would like to choose:

- TCM basic theories TCM diagnostics TCM herbs
 Acupuncture Moxibustion Tuina massage
 Herbal formula TCM healthcare TCM exercises
 Cupping TCM diet therapy TCM clinical practice
 TCM literatures TCM culture TCM modern research
 TCM Chinese Chinese culture Chinese language

Others: _____

Suggestions to the courses: (Please write clearly. Thank you very much!)

For teaching materials:

For teaching content:

For teaching method:

For course evaluation:

Annex III – Questionnaire for Cultural Activity

Questionnaire

Thank you for participating in our Chinese food workshop. If you can answer our questionnaire in 3-5 minutes, it will be of great help to our improvement.

Basic information:

Name: _____ Age: _____ Gender: M / F

Faculty: _____

Grade: _____

Nationality: _____

The language you speak (you can write more than one):

About Chinese food:

a). Do you like Chinese food?

very like like neutral don't like really don't like

b). What kind of food do you prefer?

Chinese food Japanese food both

c). Did you eat Chinese food in Coimbra before?

Always sometimes seldom never

d). Do you think the Chinese food you ate in Coimbra is traditional?

It is very tradition

It is not tradition and taste bad

It is not tradition but taste good

It is not tradition but we have no other choice

e). What aspect do you think Chinese food is better than other food? (you can choose more than one answer)

its taste healthier the price other _____

f). what do you think that Chinese food is worse than other food? (you can choose more than one answer)

a lot of oil more salty or sweet the price less healthy
taste worse can't get familiar with the taste none of above
other _____

g). What do you think Chinese restaurant should improve? (you can choose more than one answer)

put less salt and oil cheaper update the menu none of above
other _____

About Chinese culture:

a). Do you like Chinese culture?

very like like neutral don't like really don't like

b). How can you get close to Chinese culture?

Learn Chinese language
Watch Chinese movie
Read Chinese author's books
Participate in Chinese workshops or activities
other: _____

c). Have you learnt Chinese language before?

Yes

No

If you have learned before, what is your level _____

d). Do you want to learn Chinese language?

Really want want neutral don't want really don't want

e). Do you think learning Chinese culture will help you to learn Chinese language?

very helpful helpful neutral not so helpful it is no use

f). Do you like to do some culture experience activities? For example, wrapping dumplings, what is your opinion?

very good good neutral not so good bad

f). Do you want to have more Chinese culture workshop and activities in Coimbra?

really want want neutral don't want really don't want

About workshop:

a). Do you know Confucius Institute before?

Yes

No

b). Did you have any course or join any activities in Confucius Institute?

Yes

No

c). How do you know our workshop?

From Facebook homepage

From the poster

Heard from my friend

From the leaflet

other _____

d). Why will you choose to take part in this workshop. (you can choose more than one answer)

I want to know more about Chinese culture

I have great interest in Chinese culture especially Chinese food

I have never eaten Chinese food before, it is a great chance for me to try it.

Teachers in Confucius Institute asked me to come.

None of the above

other: _____

Annex IV – Protocol Question for TCM teachers

Protocol Question for TCM teachers

1. Since Institute Confucius established in Coimbra, what is the main goal for us to achieve?
2. When did you come to come to institute Confucius and how long have you been a Chinese traditional medicine teacher in Portugal?
3. Have you taught students in China?
4. What do you think the difference classroom behavior between students from China and Portugal?
5. Since Institute Confucius established in Coimbra, what is the main goal for you to achieve?
6. What areas are we exploring in Institute Confucius in Coimbra?
7. Since my major is education science, what do you think I can help to do in the following internship area?
8. What do you think the teaching manner/activities/target group/structure in our teaching program?
9. Will you do the preparations for the class before you teach student?
10. Will you listen to other teachers' class not only in your area, to try to learn some new teaching method and use it in your class?
11. What is the manner of your class, student-orientation or teacher-orientation?

12. While teaching Chinese to foreign students, will the teacher in Institute Confucius still use the manner which Chinese teacher teach students in China or try to use some new manners?
13. Will we use some media process to make the classroom more interesting? Such as some mobile apps or video games?
14. Face to the culture difference, do teachers think it is important to introduce Chinese culture to foreign students and let them accept it? And if the teacher will observe if students accept the culture.
15. Can you use three phrases to describe students from China and Portugal?

Annex V – Protocol Question for CLCs teachers

葡萄牙汉语教师培训调查问卷

【第一部分】

您的基本情况：

年龄（周岁）：_____ 性别：_____

学历：硕士

专业：汉语国际教育

任教地区及孔子学院：葡萄牙科英布拉孔院

葡语水平：零基础

英语水平：英语专八

【第二部分】

1. 您在课堂上是全程使用汉语教学的吗？
A. 是 B. 否
2. 您在教学中经常使用多媒体技术
A 经常使用
B 偶尔使用
C 不使用
3. 在语法课堂中，您经常采用的模式是什么？
A. 以老师讲为主
B. 以学生练为主
C. 讲练结合
4. 您的上课内容？
A. 全部以教材为主
B. 以教材为主，同时结合学生学习的情况，自己设计一些内容
C. 根据日常生活需要，自己设计内容
5. 在您的课堂上，学生开口的时间？
A. 基本没有（0-20%）
B. 小部分时间（20-40%）
C. 一半时间（40-60%）

- D. 大部分时间 (60-80%)
 - E. 绝大部分时间 (80-100%)
6. 您一般都是如何让学生进行练习的? (可多选)
- A. 带着学生读句子
 - B. 给出情景, 引导学生自己说出句子
 - C. 做书上的练习题
 - D. 提问, 引导学生回答
7. 在课上, 学生出现错误是, 您怎样处理?
- A. 立即纠正
 - B. 过一会儿纠正
 - C. 课后纠正
 - D. 不纠正
8. 在您的课堂上, 课堂氛围及学生学习效果如何?
- A. 学生兴趣高, 课堂氛围活跃, 掌握较快
 - B. 学生兴趣不浓厚, 课堂氛围一般, 学生掌握速度慢
 - C. 学生不感兴趣, 课堂氛围枯燥, 学生掌握不了
9. 您认为现在的课程设置怎么样?
- A. 特别好
 - B. 很好
 - C. 一般
 - D. 不好
10. 您认为现在的课时安排怎么样?
- A. 特别好
 - B. 很好
 - C. 一般
 - D. 不好
11. 您认为现在的上课时间安排怎么样?
- A. 特别好
 - B. 很好
 - C. 一般
 - D. 不好

【第三部分】

1. 您使用的教材是 _____
2. 您认为现在所使用的教材怎么样?
 - A. 也别好
 - B. 很好
 - C. 一般
 - D. 不好
3. 您认为现在所使用的教材是否适合学生的汉语水平
 - A. 是
 - B. 否
4. 您认为现在所使用的教材是否能够引起学生的兴趣?
 - A. 是
 - B. 否
5. 您认为现在所使用的教材是否能够满足学生的需求?
 - A. 是
 - B. 否
6. 您认为现在所使用的教材是否符合学生的年龄层次?
 - A. 是
 - B. 否
7. 您对现在所使用的教材有什么建议?

【第四部分】

您所在的孔子学院（课堂）：

1. 是否为志愿者教师开设葡语课程?
 - A. 是
 - B. 否
2. 是否建立了“学生问题库”与“学生偏误库”，保留学生语料，为下一届教师/志愿者提供可用资源?
 - A. 是
 - B. 否
3. 是否督促教师写“教学日志”？
 - A. 是
 - B. 否
4. 是否在教学单位内部建立教学资源库，如教案、优秀 PPT 课件、实用多媒体资源包等等。
 - A. 是
 - B. 否
5. 是否通过多种渠道为教师提供多维交流的机会？如组织观摩课堂、定期围绕教学方法、课堂组织等进行交流、开设公开课等。
 - A. 是
 - B. 否

【第五部分】

1. 您认为在教学前是否需要教师培训?
 - A. 是
 - B. 否
2. 如果需要参加教师培训, 那么您认为需要进行? (可多选)
 - A. 汉语知识培训
 - B. 外语知识培训
 - C. 中国文化知识培训
 - D. 跨文化交际培训
 - E. 教材培训
 - F. 教学法培训
 - G. 中华才艺培训
 - H. 其他
3. 如果汉语教师志愿者缺乏足够的汉语基础知识, 您认为采取以下哪些方式能帮助其更好地教学? (可多选)
 - A. 岗前培训
 - B. 教学观摩
 - C. 集体备课
 - D. 试讲和说课
 - E. 公开课
 - F. 定期举行教研活动
- A. 您认为葡萄牙语在汉语教学过程中是否是有必要的? 是
- B. 否
4. 您认为汉语教师志愿者在教学过程中, 应该使用?
 - A. 汉语
 - B. 汉语为主, 葡语或英语为辅
 - C. 葡语或英语
 - D. 葡语或英语为主, 汉语为辅
5. 如果开设教师培训, 您最希望在哪方面提高? (可多选)
 - A. 教学技能
 - B. 汉语知识
 - C. 课堂管理能力
 - D. 跨文化交际能力
 - E. 葡萄牙语

- F. 调查研究能力
 - G. 其他: _____
6. 您最喜欢哪种形式的培训? (最多选三项)
- A. 分班讨论
 - B. 系统讲授
 - C. 网络授课
 - D. 经验交流
 - E. 专题讲座
 - F. 文化考察
 - G. 其他: _____

Annex VI – Interview with Director Huang Zaiwei (Chinese edition)

关于中国文化的问题：

1. 为什么想做关于国际交流的工作？

01年毕业时我有两份工作，一份工作是回老家做医生，那个时候已经体检面试完只等入职上班，第二份工作在学校国际交流部工作，那时候我对这份工作并没有什么明确的想法，它对我来说只是有这么一份工作。我当时有一个念头，毕业后回老家是我的底线，找不到工作回老家做什么都行，哪怕将来在外混迹落魄回家至少能够糊口。所以在老家体检完后就直奔杭州，一干就是十年。有时候我觉得，人生道路不是自己主动选的，而是被动去选择。09年的时候我在国际教育学院（原国际教育中心）做到了全省第二的佳绩。我没有主动选择这份工作，但可能是出于我对工作的态度，所以成绩越来越好，这也使得学校把我从一个临时编制转成正式员工，最终留在了这个部门。10年后回首过去的这段经历，虽然略显被动，但这一路的收获却是有意義的。这10年有两件事我倍感获益，一件事是01年刚入校时的评估，和之后学院升格为大学。通过整理、汇总材料，我对历年的工作了如指掌。之后几年在不同的部门辗转历练，最终又回到了国际交流学院。12年在国际交流学院的工作经验让我对它喜爱备至。它的多文化性、跨文化交流让我感到新奇，甚至兴奋。第二，比较国内学生，国际学生本身有更明确的目的性，他们对知识的苛求更加强烈。第三，我学的是中医，在国内中医是非常普遍的职业，但对于学习中医的外国学生来说，他们向往来中国学习中医，认为中国是中医的宝库。出于这个原因，我觉得自己会有更多的被关注感。第四，国际教育学院的工作环境相对会更好一些，更加自由。

2. 在您眼中，中华文化最大的魅力是什么？

从我们自己的角度来看，中华文化历史悠长，一脉相承。我们很多时候没有意识到的中国文化，会在我们的行为中体现出来。而其他国家，没有我们国家这种悠长的历史，也没有历史的延续性，他们会对历史积淀的东西有所崇拜。那些被历史证明过的文化、哲学更加有魅力，有吸引力。也是我们该去宣传和发扬的东西。

3. 在从事传播中华文化的过程中，中华文化是否又反过来给予了您力量与支持？

当然会，正如我刚才所说，中华文化经过历史的沉淀，已经融入进我们的身体中，这些文化会提升我们自身的素质。同时有些欧洲人会仰慕我们的文化，我们可以通过中华文化与他们产生交流，加之我是学中医的，对中华文化有

额外的好感，会迫切想了解这些文化内容。不可否认，中医是中华文化最具代表性的一部分，也是最具传播性的一种形式。中华文化最精彩的部分是其哲学性的内容，但是哲学的抽象很难为大众所理解，中医把中华文化哲学性的东西变成生活中的内容，能够服务到日常活动中，所以我觉得正是这种文化给了我们很多的优势，所以我们更加需要去学习使用这些文化。我比较欣赏习大大的观点，我们要有文化自信，如果我们用欣赏的态度去欣赏我们自己的文化，一定会让它越发精进。

4. 如果两种文化出现冲突（24‘）

再小的国家，再小的民族都会有其文化的特性和文化的优越性，也会有其文化多彩的一面。所以我们要做到文明互鉴、文化互补，共同欣赏。不能因为国家的大小而去排斥他国的文化。一方面我们要做到自律，另一方面也要做到相互包容，取长补短，避免文化之间的对抗。中国人对外国同胞普遍持友好态度，自古以来我国的文化教育就是善待他人，我相信在文化发生冲突的时候，我们中国人会做到谦让。

5. 站在一个文化交流者的角度上，您是怎样对待他国文化的？

首先，我会站在别人文化的角度上看到人家的长处，同时也看到我们文化的优点，看看双方文化是否有共性。另一个重要的因素就是，文化是否被需求。比如说，科英布拉的孔院存在于此，如果科英布拉大学没有需求，那么孔院就没有必要办下去，他们有需求，我就提供服务。同样的道理，如果我们自认为很好的文化，但是别国没有需要，也就没有存在的意义。同时，如果我们抱着不欣赏别国文化的态度，别人也不会欢迎我们的文化。举个例子，如果我们去外国餐厅，却只希望点中餐，那么餐厅是一定不会欢迎你的。又比如中国餐厅开到国外一定是要改良做法的，纯中式做法无法让外国人适应，只有西化，才能融入当地的社会，才能吸引当地人。不西化就没法面向外国人，一定没法生存下去。同样的对待他国文化，我们也需要吸收别人的长处。

6. 如何看待文化误解、对中国的刻板印象？您认为是什么原因导致了这种问题？

这个问题要从几个方面来说。不同的中国人素质有高低，他们受的文化影响有所不同。过去的几十年中国文化缺失严重，以前的人讲究琴棋书画，但是现在能满足这种要求的人少之又少，我们自身对自己的文化要求都降低了，自己都无法满足前辈定下的要求，怎么能够让人家信服。所以第一，从国家层面我们已经开始意识到要有文化自信的重要性。第二，我们做教育的人更加要传播文化，学习文化。第三，我们应该具备这种文化素质，同时也要正面的去传播文化。只有我们都朝着这个方向发展，才能保持一致性，避免对

自身文化产生偏见。我们在国外课堂经常会做演讲作业，作为外国学生，使用本国的文化现象作为演讲主题是司空见惯的现象。但有时候这个主题剑走偏锋，加上学生对它的理解不够深刻，往往会造成文化传播的误差。作为教育者，我建议我们要建立一个标准，传播正面的声音。

7. 对于所教授的葡国学生印象中有误的中华文化，是否会给予纠正，如何纠正。看情况和程度。如果只是个人行为，然后场合合适，比如课堂上，我们可以并且理直气壮的去纠正，但如果这个场合的主导权不在我们自身，并且我们处于弱势一方，我们先要审视自己能否说服对方。并且视对方言语的程度，及自身的人生安全再决定是否去纠正对方。同时我们也可以寻求更加公正的方式来表达自己的观点。比如说一些学生组织、国际关系处，甚至是当地的老师，都可以作为观点的传播途径。在产生比较严重的文化误解时，我们首先要做的是保留一些证据，视事件轻重再行决定。比如今天来孔子学院的葡萄牙学生组织，他们告诉我很多人根本不了解中国人，他们掌握的信息更多是道听途说，所以他们的观点有偏颇很正常，他们建议我们该更多的去展示中国的正面形象，通过展示自己让别人更了解我们。我们发展孔院就是想让本土的人更了解我们，同时我们也能学习他们的文化，以求更加理解他们的思维方式。

8. 很多外国人会因为中国人与他们习惯上的不同产生极大的误解，比如葡萄牙人实行分餐制，而中国人在这方面没这么讲究，他们就会萌生中国人习惯差的念头，对于这个您怎样理解？（38'）

外国人不一定了解中国传统，他们更多的是停留在表面的现象，而不去了解内在的传统。他们接收的信息很有限，我们不能强迫所有人必须去理解中国文化，只能通过我们的行动，正面得去影响一部分人，让他们知道可能我们的一些行为并不像他们想象的那样。另外我们也要去了解中国人为什么喜欢集体吃饭，就像习大大说过，我们要学会讲中国故事，我们自己认为优秀的文化，其他国家却没法接受，事实上不是我们对他们不够友善，而是因为我们没办法让他们理解文化，我们不善于去讲出文化中蕴藏的故事，我们不能让他们用自己的思维去理解我们的文化。或者说，我们要让他们的人来帮我们去讲中国故事，因为他们用他们的思维方式去讲，会比较容易接受。

（缺一断，听一下有没有必要加上）信息比较琐碎，比较难连起来

9. 葡萄牙很多年轻人对日韩文化的接受度很高，很多年轻人喜欢日本动漫或韩

国的偶像团体，我们的文化中有没有适合年轻人，或者说对于年轻人更容易产生兴趣的的中国文化。

我们很难讨论这个话题，因为我的工作没有涉及到这个领域。日本韩国对自己文化的热爱远远高于中国人，他们会有一种“小国状态”，为了谋求生存和发展，他们必须拿出精彩且乐于被人接受的东西，这使得他们的文化产品喜闻乐见。并且使得他们更加善于去挖掘和传播文化。回头看中国，我们没有文化输出，或输出的质量不高，我们的一些文化产品仅仅满足国人的需求已经足够其生存，甚至我们都没有人去研究创作性的东西，何以使文化传播？在我们塑造和挖掘中国文化的同时，我们要建立文化自信，努力输出文化。科英布拉有 200 名中国学生，却没有自己的文化标识，反观日本同学，可能五个人就能有自己的文化标识。这是我们缺失的东西。

来葡国之前的问题

1. 在国内从事中华文化教学的过程中，您觉得外国学生在中国学习中华文化时有什么特点？

普遍性讲，能去中国留学的人，至少对这个国家不会太反对。他们与我们出国留学的情况有所不同，这也有关东西方的文化差别。如果比较亚洲人和西方人，你会发现，绝大部分西方人目的性很强，他来这个国家是确实想学自己想要学到的东西，但其实亚洲人很多时候不一定目的性很强，有些纯粹就是为了过渡一下，很多亚洲国家都存在这个问题。西方的人其实 18 岁以后就是独立的人了，但是在亚洲，尤其是在中国其实还不是独立的人，这个时候很多决定是受家庭影响的，所以他的目的性其实是不强的，未来要做什么其实是不清楚的。但反过来，来中国留学的西方人第一要为自己的未来考虑，我是说大部分，小部分也是马虎度日，所以他们到了中国后会拼命地想学我们教的东西。

2. 您认为之前的工作经验对现在来到科英布拉大学担任孔子学院中方院长有什么样的帮助？

就像我之前讲的，帮助很多。第一，至少语言方面相对来说不那么陌生，尽管葡语比较难，我还有十年的与国外学生打交道的工作经历，对我来说可能不会那么有陌生感，因为在国内一直在与外国学生交流，所以现在不会有特别强烈的、人在国外的孤立感。然后跟同事的接触也会觉得与国内差不多，只是思维方式不同而已。再加上我是学中医，在国内也是教中医，也一直是用英文教的，所以会多角度地去思考，会能理解他们的不同点。如果是从来

没有出过国的话，肯定会觉得束手束脚。我现在反而是有什么说什么，有什么做什么。生活上对我来说其实没有区别，我应该是所有院长里面（适应）最快的。因为我是一个比较随意的人，我六点钟被人从机场接来之后直接就到科英布拉孔子学院了，我没有去宾馆也没有去家里。星期五到的，星期一就来上班了，星期六星期天我都是在熟悉环境。我没有文化 shock。

3. 之前有没有给您留下过深刻印象的外国学生？他/她是什么样的？

其实挺多的，每一个人都有他自己的特点。其实是讲成长，我从他们身上获得成长。有一个丹麦的学生，是一个很好学的人。他的朋友推荐他来这里学中医，刚来的时候只想在我们学校学三个月，与我沟通之后，愿意在这里学习半年，再次沟通之后改成了一年，最终他在这里学了三年。第一，他容易接收别人的观点，而且确实非常好学。外国人就是，想学的会认真学，不想学就不学。第二，我其实从他这里成长很多。因为正是他这种直爽的性格，跟学校其实有一些摩擦，他不喜欢的课就摔门而出，与老师发生争吵，然后就来投诉，说“你们这个老师不行”。其实给我们的感觉是，他对我们的要求很高。我印象最深刻的一句话是他说，你们的老师都没有希望我成为人才。我问为什么会这么说，他说因为他们在他们学校学习的时候，每个老师都希望他们青出于蓝而胜于蓝，但在国内教学的时候，我们其实照顾不了这么多人，所以很多时候就是为了完成而完成。通过他这句话，我发现了我们确实很多时候对待学生，尤其是对这些付了高昂学费、追求很高的学生来说，没有对得起他们。其实中国留学生很多时候也会有这种感觉，付了比别人更高的学费，国外的学校却没有照顾好你们，只是他表达出来让我听到了。在那之后我管理过程中会更从学生的角度考虑问题，更加关注学生的需求。这件事对我影响很深。

当然其实还有很多，像一个美国学生，他先到日本学，再到杭州学，后来到南京学，现在在广州学。我觉得他们的聪明之处就在于对自己的需求非常明确。他可以一边教书一边学，不同层次地学：本科、硕士、博士，然后完整地了解整个体系，对自己的目标非常明确。他们知道中国人非常希望他们来学，就很会利用这种关系来学到他们想要的东西。

4. 当得知来葡萄牙担任孔子学院中方院长时有什么想法。

首先，知道这个消息之后我非常开心，对我来说其实也是一个梦寐以求的机会。但是因为考虑现实问题，孩子还很小，所以我先是拒绝了。后来，也是因为学校确实需要我去，我也跟家人沟通了，家人看到我其实还是有这个想法，觉得能够克服这个困难，希望我之后不会后悔，不要有家庭的顾虑。我

的夫人是外国人,是印度尼西亚人,所以其实很多时候我们交流会比较方便,理解得会更好一点。其实我第一还是站在她的角度考虑,在国内还是能帮助她,但是后来她主动跟我讲,如果你想去的话,就去。

5. 来之前对葡萄牙有什么样的了解吗?结合您的了解,来之前对在这里传播中华文化有什么样的期待?

其实我应该准备得再充分一点。事实上,从我去年接到任务面试开始,才慢慢开始关注葡萄牙的情况,也没有做特别的功课。我了解的主要还是在中医方面,第一是中医的状况,但我从国内了解的话,基本上没人知道葡萄牙中医状况,所以比较困难;第二是他们这里的一些生活方式,我的一些来过的同事跟我讲了一些信息,给我留下了很多东西,所以我没有考虑太多这边需要什么东西。

来葡国之后的问题

- 1 来到这里之后有没有落差感?觉得现在葡萄牙的中华文化传播情况如何?

落差感于我来说还好。第一我不是作为学生来到科英布拉,对这个地方没有像学生那样有着极大的憧憬,我只是做好我作为孔院中方院长份内的事情,当然我也希望科英布拉能够更开明,这样也有利于我们的工作。我自始至终抱着这样一个观点:孔子学院的依赖于大学,孔院只是大学内部的一个部门,孔院的行政人事也会选举换届。我最大的愿望就是培养本土的人才,如果我走了之后,医学院、文学院可以拥有他们自己的教师队伍,我们只需要适当从国内派遣一些教师做辅助。但是如果孔院的经营一直是国内教师作为主体,海外教师做辅助,我们走了,孔院也会垮台。从这个角度来说,我是有些许落差感的,这里至今也没有达到拥有自己的教师队伍。但是我也能感受到他们对孔院抱着强烈的期望,下周我们会和文学院院长讨论,能否在文学院开办汉语言专业,之后也会和医学院负责人谈,能否开办中医专业,如果这些专业都能办起来,那么我们也会觉得,葡萄牙人是能够接受我们的一些文化的。我咨询过颜老师、周院长,科英布拉有没有本土的中文教师或汉语学者,得到的答案是没有。这是可能我对科英布拉失望的地方。那么,我接下来的目标就是要培养本土汉语教师,组建一支中国语言及文化教师队伍。我们也会要求科英布拉大学做出一些改变:第一,文学院网站恢复所有汉语课程的链接,把我们汉语言课程纳入文学院网站的宣传中。第二,我们希望以后的活动能够得到文学院的支持。想必这些举措会促成日后科英布拉大学能够拥

有本国的汉语言教师，并且将汉语言课程延续下去。我们要让当地人有一种“为自己操心”的想法，而不是我们送服务上门，落下一个接受两可的局面。任何孔院想要长期生存必须本土化，必须有利于大学的长期发展。

- 2 在这 2、3 个月的时间里，您主要都做了哪些工作？觉得为科大孔院做出来什么样的改变？

第一，我觉得自己做了不少事情。这三个月来，学生下降的趋势已经阻止了。

第二，我这三个月举办了大大小小 30 多场文化活动。孔院在科英布拉大学的存在感大大加强，甚至我的四位葡语老师都知道孔院经常办活动，他们也会主动关心孔院下一次活动的内容，问及是否要去参加。

第三，我组建了一支志愿者团队，相信这些志愿者在日后发挥的作用一定会比老师更大。

- 3 为何会组建一支庞大的志愿者队伍？

首先这和我的经历有关，我刚来科英布拉的第一周就要举办活动，但是缺乏人手。我邀请贺涵培同学在微信群发布消息，之后陆续来了 6、7 位学生，帮助我们把这个活动开展起来。后来我了解到，每年在科英布拉留学的中国学生有 150-200 人，是一个庞大的留学生群体，但是我相信之前很多在此地留学的同学都会遇到和我一样的困境，都会有无助的时候，我希望我的这一举措能够让这种困境不再存在。同样科英布拉大学的副校长也渴望能够促进中葡学生的交流，希望我们孔院能够成为中葡学生交流的场所。我能够感受到这边的中国学生都愿意帮助他人，但始终缺乏组织。最后一点，孔院后续还有很多活动要举办，所以我需要这样一支志愿者团队。我希望在我离任之前这个组织能够一直壮大下去，能够照顾到后面来的每一位中国人。当然孔院有孔院自身的事务，不可能事无巨细的去照顾到每一件琐事，组建这样一支团队可以让中国学生互助互爱，也能让孔院的工作人员抽身去做孔院的事务。

- 4 对于承诺嘉奖表现活跃的志愿者，是否会让他们误解志愿者服务等同于国内的学生会。

物质鼓励已经来了！表现优异的志愿者可以来孔院领取餐券。我不希望孔院志愿者团队成为学生会性质的团体，孔院有孔院的目标和任务，我的任务就是培养本土的教师，传播文化。孔院于中国学生来说更像是一个文化驿站，我绝对不希望这里成为学生的娱乐场所，如果确实有这方面的需求，我们可以每周定一个时间，举办一个交流聚会。或者大家想办活动，我们可以去申请场地，但是我不希望孔院志愿者成为中国学生的学生会。

- 5 这种依靠中国留学生力量发展孔院的想法是您当初设想的吗？其他孔院也是

这样的吗？

这其实是中国孔院发展的现状。因为每个学校的孔院都不一样，如果孔院想更好的在当地生存，必须依照当地的情况而发展，不能一味的照搬照抄。科英布拉受限于地理因素，是一个比较封闭的城市，却有大批中国留学生，他们没有很多的交流环境，可以说这种学生组织是迟早会建成的。我刚来科英布拉的时候，孔子学院只有两位老师，我可以选择消极怠工，也可以选择努力发展。但是我给我们自己设定了目标，我们的目标是十年后，科英布拉能够自己经营孔院。这是我的设想。

- 6 有没有意识到孔院志愿者队伍其实对中国留学生的生存状况发生了改变。

我没有意识到，但是我觉得这是一个相互促进的结果，也是我所希望看到的。我希望你们可以更深层的思考这个问题，可能今年的留学生他们在生活层面是有所改变的，但是我希望这种改变能够成为一种常态。我甚至想，有没有可能将来这支学生团体会让其他大学，其他孔院觉得，科英布拉孔子学院做得非常不错，充分给予学生锻炼的机会。同时科英布拉大学的师生也会觉得，孔院的这些举措让他们对中国学生的印象有所改观。如果能达到这样的效果，我觉得我的初衷就达到了，否则这些改变还只是停留在表面现象。孔院能够给广大学生提供很多机会，我一直说，这里可以开展除政治外的一切活动，并且超出大家的想象。我欢迎大家利用孔院这个平台，敢想敢干。

- 7 现在面临的主要挑战有哪些？

挑战很多，主要不外乎这几个方面。第一，语言。作为中方院长最好能够说葡语，很多葡国人不愿意阅读、回复英文文件，会影响到日常工作。第二个挑战是如何适应当地人的生活节奏。我希望能够加强沟通，促进办事效率。最后就是怎么用好我们的志愿者团队，让每一个志愿者成员有所改变。我相信我能够做好这份工作。

Interview with professor Huang in 2018/11/21

I. Questions about Chinese culture

1. Why do you want to do work on international communication?

When I graduated in 2001, I had two jobs. One job was to go back to my hometown to be a doctor. At that time, I had already waited for the job after the medical examination. The second job was in the school's international communication department. At that time, I had nothing to do with the job. Clear thinking, it just has a job for me. I had a thought at the time. It was my bottom line after I graduated from my hometown. I couldn't find a job and go back to my hometown. I would be able to make a living at least if I went home in the future. Therefore, after the physical examination of the home, I went straight to Hangzhou, and it was ten years. Sometimes I feel that the road to life is not chosen by myself, but passively. In 2009, I achieved the second result in the province at the International Education Institute (formerly the International Education Center). I did not take the initiative to choose this job, but it may be because of my attitude towards work, so the results are getting better and better, which also makes the school transfer me from a temporary establishment to a formal employee, and finally stay in this department. After 10 years, I went back to the experience of the past. Although it was a bit passive, the gains from this road were meaningful. I have benefited from two things in these 10 years. One thing was the evaluation when I first entered school in 2001, and the college was upgraded to a university. By organizing and summarizing the materials, I have learned the work of the past years. In the following years, he began to work in different departments and eventually returned to the International Exchange College. I have been working on it for 12 years at the International Exchange College. Its multicultural and intercultural communication makes me feel new and even excited. Second, comparing domestic students, international students have a clearer purpose, and their demand for knowledge is more intense. Third, I am studying Chinese medicine. Chinese medicine is a very common occupation in China. However, for foreign students studying Chinese medicine, they are eager to study Chinese medicine in China and think that China is a treasure house of Chinese medicine. For this reason, I feel that I will have more attention. Fourth, the

working environment of the Institute of International Education is relatively better and has more freedom.

2. What is the greatest charm of Chinese culture in your eyes?

From our own point of view, the Chinese culture has a long history and is in the same vein. The Chinese culture that we have not realized for a long time will be reflected in our behavior. Other countries, without the long history of our country, and the continuity of history, they will admire the historical accumulation. The cultures and philosophy that have been proven by history are more attractive and charming. It is also something we should promote and carry forward.

3. In the process of spreading Chinese culture, does Chinese culture in turn give you strength and support?

Of course, as I said earlier, Chinese culture has been integrated into our bodies through historical precipitation, and these cultures will enhance our own quality. At the same time, some Europeans will admire our culture. We can communicate with them through Chinese culture. In addition, I am a Chinese medicine practitioner. I have an extra sense of Chinese culture and I am eager to understand these cultural contents. It is undeniable that Chinese medicine is the most representative part of Chinese culture and one of the most communicative forms. The most exciting part of Chinese culture is its philosophical content, but the abstraction of philosophy is hard to understand for the public. Chinese medicine turns the philosophical things of Chinese culture into the content of life and can serve daily activities, so I think culture gives us a lot of advantages, so we need to learn to use these cultures more. I appreciate the great point of view. We must have cultural self-confidence. If we appreciate our own culture with an appreciation attitude, we will definitely make it more sophisticated.

4. If there is a conflict between the two cultures?

In a small country, even a small nation will have its cultural characteristics and cultural superiority, and it will also have its cultural and colorful side. Therefore, we must do mutual understanding, cultural complementarity, and mutual appreciation. It is impossible to exclude the culture of other countries because of the size of the country. On the one hand, we must be self-disciplined, on the other hand, we must be mutually

tolerant, learn from each other's strengths, and avoid confrontation between cultures. The Chinese are generally friendly towards foreign compatriots. Since ancient times, China's cultural education has been kind to others. I believe that when culture conflicts, we Chinese will be humbly.

5. From the perspective of a cultural communicator, how do you treat the culture of other countries?

First of all, I will see the strengths of others from the perspective of other people's culture. At the same time, I will also see the advantages of our culture and see if the two cultures have commonalities. Another important factor is whether culture is being demanded. For example, the Confucius Institute in Coimbra exists here. If there is no demand at the University of Coimbra, then there is no need for the Confucius Institute to continue. If they have needs, I will provide services. By the same token, if we think of a good culture, but there is no need in other countries, there is no meaning. At the same time, if we do not appreciate the attitude of other countries, others will not welcome our culture. For example, if we go to a foreign restaurant but only want Chinese food, then the restaurant will not welcome you. For example, if Chinese restaurants are opened abroad, they must improve their practices. The purely Chinese approach cannot allow foreigners to adapt. Only Westernization can integrate into the local society to attract local people. If you don't westernize, you can't face foreigners, and you can't survive. The same treatment of other countries' culture, we also need to absorb the strengths of others.

6. How do you view cultural misunderstandings and stereotypes about China? What do you think is the cause of this problem?

This issue has to be addressed in several ways. Different Chinese people have different qualities, and their cultural influences are different. In the past few decades, Chinese culture has been seriously deficient. The former people paid attention to the cultural practice, but now there are very few people who can meet this requirement. Our own cultural requirements for ourselves have been reduced, and we are unable to meet the requirements of our predecessors. The requirements, how can make people convinced. So first, from the national level we have begun to realize the importance of cultural self-confidence. Second, we educate people to spread culture and learn culture. Third,

we should have this cultural quality and we must also communicate the culture positively. Only when we are moving in this direction can we maintain consistency and avoid prejudice against our own culture. We often do lecture assignments in foreign classrooms. As a foreign student, it is common to use the cultural phenomenon of the country as a topic of speech. But sometimes this theme sword goes astray, and students' understanding of it is not deep enough, often causing errors in cultural communication. As an educator, I suggest that we establish a standard to spread positive voices.

7. Whether the Chinese culture that is wrong in the impression of the Portuguese students taught will be corrected and how to correct it.

Look at the situation and extent. If it's just personal behavior, then the occasion is appropriate, such as in the classroom, we can and correct to correct, but if the dominance of this occasion is not in ourselves, and we are on the weak side, we must first examine whether we can persuade each other. And depending on the degree of the other party's speech, and the safety of their own life, then decide whether to correct the other party. At the same time, we can also seek a more just way to express our views. For example, some student organizations, international relations offices, and even local teachers can be used as a means of communication. In the case of a serious cultural misunderstanding, the first thing we need to do is to retain some evidence and decide on the importance of the incident. For example, the Portuguese student organizations of the Confucius Institute today told me that many people do not understand the Chinese at all. The information they have is more of a hearsay, so their views are biased and normal. They suggest that we should show more of China. Positive image, let others know more about us by showing ourselves. We develop the Confucius Institute to make local people understand us better, and we can also learn their culture in order to understand their way of thinking more.

8. Many foreigners will have great misunderstandings because of the differences between Chinese people and their habits. For example, the Portuguese have a system of sharing meals, and the Chinese are not so particular about this. They will have the idea that Chinese people are used to bad habits. How do you understand this?

Foreigners do not necessarily understand Chinese traditions. They are more likely to

stay on the surface than to understand the inner tradition. The information they receive is very limited. We cannot force everyone to understand Chinese culture. We can only influence some people through our actions and let them know that some of our actions may not be as they imagined. In addition, we also need to understand why Chinese people like to eat collectively. As Xi said, we must learn to tell Chinese stories. We believe that good culture is not acceptable to other countries. In fact, we are not friendly enough to them. But because we can't make them understand culture, we are not good at telling stories in culture. We can't let them use our own thinking to understand our culture. Or, we want to let their people help us to tell Chinese stories, because they use their way of thinking to speak, it will be more acceptable.

9. Many young people in Portugal are highly accepting Japanese and Korean culture. Many young people like Japanese anime or Korean idol groups. Is there any kind of culture suitable for young people in our culture, or China that is more likely to be interested in young people culture?

It is difficult for us to discuss this topic because my work does not involve this field. Japan and South Korea love their own culture far more than the Chinese, they will have a "small country state", in order to survive and develop, they must come up with something exciting and willing to be accepted, which makes their cultural products acceptable. And make them more adept at mining and spreading culture. Looking back at China, we don't have cultural output, or the quality of output is not high. Some of our cultural products are enough to satisfy the needs of Chinese people. So we don't even have people to study creative things. Why spread culture? As we shape and tap Chinese culture, we must build cultural self-confidence and strive to export culture. There are 200 Chinese students in Coimbra, but they don't have their own cultural identity. In contrast to Japanese students, maybe five people can have their own cultural identity. This is what we are missing.

II. Questions before coming to Portugal.

1. In the process of teaching Chinese culture in China, what characteristics do you think foreign students have when studying Chinese culture in China?

Generally speaking, people who can go to China to study, at least not too opposed to this country. They are different from the situation in which we study abroad, which is

also related to the cultural differences between the East and the West. If you compare Asians and Westerners, you will find that most Westerners have a strong purpose. He came to this country and really wants to learn what he wants to learn. But in fact, Asians often don't necessarily have a strong purpose. Some are purely for the sake of transition. This problem exists in many Asian countries. People in the West are actually independent people after the age of 18, but in Asia, especially in China, they are not independent people. At this time, many decisions are influenced by the family, so his purpose is actually not strong, the future. It is unclear what to do. But in turn, the Westerners who come to study in China must first consider their own future. I mean most of them, the small part is also sloppy, so when they arrive in China, they will desperately want to learn what we teach.

2. How do you think the previous work experience has helped the Chinese Dean of the Confucius Institute at the University of Coimbra?

As I said before, there is a lot of help. First, at least the language is relatively unfamiliar. Although Portuguese is difficult, I still have ten years of working experience with foreign students. It may not be so strange to me because I have been in the country. Communicating with foreign students, so there is no particularly strong sense of isolation from people abroad. Then the contact with colleagues will feel similar to the domestic, but the way of thinking is different. In addition, I am a Chinese medicine practitioner. I also teach Chinese medicine practitioners in China. I have always taught in English, so I will think differently and understand their differences. If you have never been abroad, you will definitely feel awkward. I am now talking about what to say and what to do. There is no difference in life for me. I should be the fastest in all deans. Because I am a more casual person, I was taken to the Confucius Institute in Coimbra after being picked up from the airport at six o'clock. I didn't go to the hotel or go to the house. I arrived at work on Friday, and I was familiar with the environment on Saturday and Sunday. I don't have a cultural shock.

3. Have you had any foreign students who have impressed you before? What is he/she like?

In fact, quite a lot, everyone has his own characteristics. In fact, it is about growth, and I grow up from them. There is a Danish student who is a very good person. His friend

recommended him to come here to study Chinese medicine. When he first came, he only wanted to study in our school for three months. After communicating with me, he was willing to study here for half a year. After communication again, he changed to one year. Finally, he learned for three years. First, he is easy to accept the opinions of others, and he is really very eager to learn. If foreign students want to learn, they will study hard. Second, I actually grew a lot from him. Because it is his straightforward personality, there is actually some friction with the school. The class he didn't like was slammed out, and he had a quarrel with the teacher. Then he complained and said, "You can't do this teacher." In fact, the feeling for us is that he has a high demand for us. One of my most impressive words is that he said that your teachers did not want me to be talented. I asked why I said this. He said that because he was studying at their school, every teacher wanted them to be better than themselves. But when teaching in China, we can't take care of so many people. Through his words, I found that we do treat students very often, especially for those students who pay high tuition fees and pursue high standards. They are not worthy of them. In fact, Chinese students often feel this way, paying higher tuition than others. Foreign schools don't take care of you, but he expresses it for me to hear. After that, I will consider the problem from the perspective of the students in the management process, and pay more attention to the needs of the students. This incident has had a profound impact on me.

Of course, there are still many, like an American student. He first went to Japan to study, then went to Hangzhou to study, then went to Nanjing to study, and now he is studying in Guangzhou. I think their cleverness lies in the fact that their needs are very clear. He can learn while teaching, learning at different levels: undergraduate, master's, doctoral, and then fully understand the whole system, very clear about his goals. They know that Chinese people really want them to come to school, and they will use this relationship to learn what they want.

4. What do you think when you come to Portugal as the Chinese Dean of the Confucius Institute?

First of all, I am very happy after knowing this news. It is actually a dream opportunity for me. But because of the practical problems, the child is still very small, so I refused first. Later, it was also because the school really needed me to go. I also communicated with my family. My family saw that I still had this idea. I felt that I could overcome this

difficulty. I hope that I will not regret it later and do not have family concerns. My wife is an Indonesian, so in fact, many times our communication will be more convenient and understand better. In fact, I was the first to consider her point of view, can still help her in the country, but then she took the initiative to tell me, if you want to go, go.

5. What is the understanding of Portugal before coming? Combine your understanding, what kind of expectations do you have before spreading Chinese culture here?

In fact, I should be prepared to be more adequate. In fact, from the beginning of my task interview last year, I began to pay attention to the situation in Portugal, and did not do special homework. The main thing I know is in Chinese medicine. The first is the condition of Chinese medicine. But if I understand it from China, basically no one knows the condition of Chinese medicine in Portugal, so it is more difficult. The second is some of their lifestyles here. Some of my colleagues who told me some information and left a lot of things for me, so I didn't think too much about what I needed here.

III. Questions after coming to Portugal.

1. Is there any difference after coming here? What is the current situation of the spread of Chinese culture in Portugal?

The feeling of falling is good for me. First, I didn't come to Coimbra as a student. I didn't have a great embarrassment like this. I'm just doing my job as a Chinese Dean of the Confucius Institute. Of course, I also hope that Coimbra. Being able to be more open-minded will also benefit our work. I have always held the view that the Confucius Institute relies on the university, and the Confucius Institute is only a department within the university. The administrative personnel of the Confucius Institute will also be elected. My biggest wish is to cultivate local talents. If I leave, medical schools and liberal arts colleges can have their own teachers. We only need to send some teachers from China to assist. However, if the operation of the Confucius Institute has always been the main role of domestic teachers, overseas teachers will be assisted. When we leave, the Confucius Institute will also collapse. From this perspective, I am a little bit sloppy, and I have not yet reached my own team of teachers. However, I can also feel that they have strong expectations for the Confucius Institute. Next week we will discuss with the Dean of the College of Liberal Arts. Can we open a Chinese language

major in the College of Liberal Arts, and then we will talk to the person in charge of the medical school to start a Chinese medicine practitioner? Professional, if these professions can be done, then we will also feel that the Portuguese are able to accept some of our culture. I have consulted Teacher Yan and Dean Zhou. There are no local Chinese teachers or Chinese scholars in Coimbra. The answer is no. This is probably where I am disappointed with Coimbra. Then, my next goal is to train local Chinese teachers and form a team of Chinese language and culture teachers. We will also ask the University of Coimbra to make some changes: First, the College of Literature website will resume links to all Chinese courses and incorporate our Chinese language courses into the promotion of the College of Literature. Second, we hope that future activities will be supported by the College of Liberal Arts. Presumably these initiatives will lead to the future of the University of Coimbra to have a native Chinese language teacher and continue the Chinese language course. We want the locals to have an idea of "fearing for themselves" instead of sending us a service and falling into a situation of accepting both. Any Confucius Institute wants to be localized for long-term survival and must be conducive to the long-term development of the university.

2. What have you done mainly during these 2 or 3 months? What kind of changes do you think have been made for the Confucius Institute?

First, I feel that I have done a lot of things. In the past three months, the trend of student decline has been stopped. Second, I have organized more than 30 cultural events, big and small, in the past three months. The presence of the Confucius Institute at the University of Coimbra has been greatly enhanced. Even my four Portuguese-speaking teachers know that the Confucius Institute often conducts activities. They will also take the initiative to care about the contents of the next event of the Confucius Institute and ask if they want to participate.

Third, I have formed a team of volunteers. I believe that these volunteers will play a bigger role in the future than teachers.

3. Why will you organize a large volunteer team?

First of all, this is related to my experience. I just came to Coimbra for the first week, but I don't have the manpower. I invited He Hanpei to post a message on the WeChat group, and then I came to 6 or 7 students to help us carry out this activity. Later, I

learned that there are 150-200 Chinese students studying in Coimbra every year. It is a large group of international students, but I believe that many students who have studied here will encounter the same predicament as me. When I help, I hope that my move will make this dilemma no longer exist. Similarly, the vice president of the University of Coimbra is also eager to promote the exchanges between Chinese and Portuguese students. I hope that the Confucius Institute can become a place for exchanges between Chinese and Portuguese students. I can feel that Chinese students here are willing to help others, but they always lack organization. Finally, there are still many activities to be held in the Confucius Institute, so I need such a volunteer team. I hope that this organization will continue to grow until I leave, and I can take care of every Chinese who comes back. Of course, the Confucius Institute has the affairs of the Confucius Institute. It is impossible to take care of every trivial matter without any detail. Forming such a team can help Chinese students to help each other and help the staff of the Confucius Institute to leave the Confucius Institute. Business.

4. For volunteers who are active in the Commitment Award, will they be misunderstood that the volunteer service is equivalent to the domestic student union.

Material encouragement has come! Volunteers with excellent performance can come to the Confucius Institute to receive meal vouchers. I don't want the Confucius Institute volunteer team to be a student-student group. The Confucius Institute has the goals and tasks of the Confucius Institute. My task is to train local teachers and spread culture. Confucius Institute is more like a cultural station for Chinese students. I definitely don't want to be a place for students to entertain. If there is such a need, we can set a time each week to hold a communication party. Or if you want to do an event, we can apply for the venue, but I don't want the Confucius Institute volunteers to become a student union for Chinese students.

5. Is this idea that you rely on the strength of Chinese students to develop the Confucius Institute? Is this the same for other Confucius Institutes?

This is actually the status quo of the development of the Confucius Institute in China. Because the Confucius Institutes in each school are different, if the Confucius Institute wants to survive better in the local area, it must be developed in accordance with local

conditions and cannot be copied. Coimbra is limited by geographical factors. It is a relatively closed city, but there are a large number of Chinese students. They do not have a lot of communication environment. It can be said that this kind of student organization will be built sooner or later. When I first came to Coimbra, there were only two teachers at the Confucius Institute. I could choose to be passively absent or choose to work hard. But I set goals for ourselves. Our goal is ten years later, Coimbra can run the Confucius Institute. This is my vision.

6. Do you realize that the Confucius Institute volunteer team has actually changed the living conditions of Chinese students?

I didn't realize it, but I think this is a mutually reinforcing result and what I hope to see. I hope that you can think about this issue in a deeper way. Maybe this year's international students have changed at the living level, but I hope that this change can become a normal state. I even thought, is it possible that this student group will let other universities in the future, other Confucius Institutes think that the Confucius Institute in Coimbra is doing very well and giving students the opportunity to exercise. At the same time, the teachers and students of the University of Coimbra will also feel that these initiatives of the Confucius Institute have changed their impression of Chinese students. If I can achieve such an effect, I feel that my original intention has been reached, otherwise these changes will only stay on the surface. Confucius Institutes can provide many opportunities for students. I have always said that all activities except politics can be carried out here and beyond everyone's imagination. I welcome everyone to use the platform of Confucius Institute and dare to dare to do it.

7. What are the main challenges now facing?

There are many challenges, mainly in these aspects. First language. As the Chinese dean, it is best to speak Portuguese. Many Portuguese people are unwilling to read and respond to English documents, which will affect their daily work. The second challenge is how to adapt to the pace of life of local people. I hope to strengthen communication and promote efficiency. Finally, how to use our volunteer team to make every volunteer member change. I believe that I can do the job well.

Annex VIII – Interview with Director Cristina Zhou (1)

1. 我们所了解到,周老师有着很多身份,于孔院来说您是孔院的葡方院长,您同时也是佩索阿的研究者,还是一名推动中葡关系的助力者。当然也有我们所不了解的身份。与您来说,您最希望别人谈及您时,最先想到什么?更看重什么?

我觉得各种身份不会矛盾。现在各种各样的专家非常多,而我个人比较反潮流。每个人的能力各有不同,有些人比较适合专注研究一样东西,但我比较喜欢什么东西都去“插一脚”,我比较希望别人把我看作一个“复合型”的人,就像佩索阿一样。我很难说出更看重哪种身份,很多人会对学术研究有种刻板印象,觉得学者就是坐在自己房间研究,或者开研讨会交流自己的想法,做个报告等等。确实,我也会有很长一段时间需要坐在图书馆里读材料、做研究,会有独立思考的过程,但实际上通过研讨会可以认识很多世界各地的学者,在与他们沟通的过程中可以为自己的大学或自己的学生争取一些机会,来分享他们的见解。

2. 您对葡语文学的热爱是从学习葡语之前还是之后产生的?

准确的说应该在学习葡语之前。在学习葡语之前我已经接触到一些葡萄牙文化、文学的东西,尽管时候所接触的确确实非常浅显,比如一两首佩索阿的诗歌,当然还有葡萄牙的足球。通过这些文化现象,碎片式的介绍,慢慢对葡萄牙产生兴趣。来到葡萄牙之后才发现我对这种文化有着深厚的感情。

3. 您当时是看的哪首诗歌呢?

我印象中是佩索阿的《脚手架》,当时刊登在《读者》杂志上。后来陆续读了很多佩索阿的诗后觉得,其实《脚手架》不能代表佩索阿诗歌创作的最高水平。

4. 当下佩索阿的著作在国内的译本繁多,但大都晦涩难懂,您觉得针对佩索阿著作的翻译是否有必要改善或重译?

我觉得没有最好或者说最准确的译本,应该有不同的译本存在来符合不同读者的口味。佩索阿确实是一位具有挑战性的作者,译者没有必要去简化他的语言,也没有必要太苛求自己务必精确。每一个翻译者能够翻译出他自己的特色,当然也会带入自己的语言风格。我个人认为佩索阿的译本越多越好,

呈现一种百花齐放的状态，而不是出现某一个译权威本。当然这个也要根据市场的需求。

5. 在语言学习的过程中是否有必要加入文学或文化学习？您可以结合自身的经历分别从文学和文化的角度谈一下。

我个人觉得是很有必要的。首先语言没有办法脱离文化或文学，我无法想象某一种知识可以不以语言为载体，语言是一种广义的概念，不光存在书面或口头上的语言，还有各种象征、符号等等。葡萄牙语以不同的载体出现，我们在语言学习的过程中不能忽视对文化或文学的学习，甚至在葡语教学过程中，教师应当有意的向学生介绍文化或文学。当然学生个人也有自己的喜好或需求，教师需要根据不同学生的兴趣来加以介绍。

6. 国内对于外国文学的教学方式，更多是照本宣科，难以引起学生的兴趣。学生会以应试的态度学习外国文学，这种学习方法会让学生对所学内容产生厌恶感。对这一现象您有什么看法？

我觉得为了考试而去学习文学，或为了完成教学大纲而照本宣科的去教授文学是一件非常可惜的事情。学习文学本该是一件非常有趣的事儿，可以足够引起学生的兴趣。我可以理解老师确实有自己的为难之处，但或许能够通过其他方式，例如播放一些由文学作品改编的电影，或推广一些文学周边产品，从中输入一些文学知识，让学生能够提起对文学的兴趣。

7. 您在学习葡语的过程中有没有什么好的方法能够在保证学习的基础上提高效率并且学得愉快？

因为我本人对学习语言比较感兴趣，兴趣是最好的老师。我也能够理解兴趣的基础是一定的成就感，学生要能够感觉到自己在学习语言的过程中不断进步，才会有更大的兴趣。我作为老师，会更加注重去肯定学生的进步，在指出学生不足时，更要注意方法，尽量用鼓励的方式引导学生使用正确的表达方式，而不是一味惩罚来打击学生的积极性。第二，学生不能忽视学生群体的存在，不能忽视合作学习的过程，在与同学共同学习的过程中，能够获得他人的学习心得，达到共同进步。从我的经历来看，学生之间的互相沟通还不太够，到葡萄牙之后我发现，中国和葡萄牙当地学生的沟通也有些欠缺。大家应该各自往前走一步，主动去

交流。

8. 现在国内学习葡语的学生越来越多了，相比较于传统大语种，葡语学习难得一个原因正是缺少资源。相比您当年开始学习葡语比我们现在还要困难，您是怎么克服这个问题，有没有什么好的方法？

目前来说，葡语专业可以利用的资源并不少。我在读书时所能接触到的材料非常有限，甚至有很大一部分是相当过时的，而我们只能充分利用非常有限的材料来学习葡语。但是无论材料的新旧，他们都有可取之处，老材料对于语法的介绍相当有结构性。我们应该考虑如何充分利用手头的资源，每个人根据自身的情况，去选择适合自己的材料。当然现在中国高校和葡萄牙之间的关系日益密切，有很多机会能够接触到葡萄牙优秀的教学资源。

9. 很多同学学习葡萄牙语是一种被动选择的结果，被动选择很容易让他们在受挫后比主动选择的同学更容易放弃学习，对于这一部分同学，您有什么好的建议给他们吗？

我非常能够理解这些同学的想法，因为大多数学生学习葡语是一种被动选择的结果。我个人认为现在葡语教育现状更适合对未来有充分规划的同学。目前的葡语教学有一种趋于综合化的发展，有很多同学未来并不想从事与葡语直接相关的工作，语言渐渐成为他们的一种工具，而不是谋生的唯一手段，很多学习葡语的学生毕业后从事法律、金融等工作，葡语可以为他们日后的工作添砖加瓦。

10. 很多同学学习葡萄牙语非常投入，以至于在葡国交流一年的过程中仍旧像在国内那样作息及其规律，上课作业从不耽误，这样他们也就牺牲了很多课后时间，甚至一年下来没有能够享受在葡萄牙的时光。针对这一现象，您有什么建议吗？

这些学生可能性格比较内向，并且每个人会有自己的学习方式。喜欢自己独立学习的学生，虽然他们放弃了和别人交流的机会，比较可惜，但不能否认他们的学习方式最适合他们自己，我个人认为应该尊重学生的天性。但我觉得语言是一种需要与人沟通的学科，甚至说学习语言是慢慢培养自己勇气的过程，我还是给这类学生一些建议，慢慢试着与他人沟通，锻炼自己的交流能力。

11. 您接触葡萄牙文化很多年了，相比较于最初的阶段，您对葡萄牙文化有没有

什么新的感受？

在国内学习葡语和在葡萄牙学习葡语是两种完全不同的体验。在国内很多时候要靠自己的想象力去理解，来到葡萄牙之后通过自己的实践，会慢慢改变自己以前形成的认知，这是一个和正常的过程。来到葡萄牙之后我对葡萄牙文化的感觉会更加立体和全面，虽然葡萄牙是一个很小的国家，但是他的内容非常丰富，从北到南，从海岸到内陆，它的多样性非常强大，对多样性的理解只能从到达葡萄牙之后，与当地人接触后才能感受到。就像外国人在中国学习一样，他们并不了解中国。

12. 很多同学对葡语文学很陌生，想要了解又很难入手，更多的是比较葡语文学和中国文学。您研究佩索阿多年，佩索阿又是葡语文学中很具代表的一个作家，您觉得佩索阿对葡语文学的影响像中国的哪一位人物？为什么？

佩索阿确实是葡萄牙现代主义的一座高峰，但是他非常具有自己的独特性。我个人认为把他当做葡萄牙文学代表的这种说法不太确切，虽然他蜚声世界，但是他的很多想法非常具有个人性。如果要在中文文学中找一位作家与他比较，从地位和影响力来看，现代文学中只有鲁迅可以相提并论，当然他们两者具有非常强的个人性。不过我不认为他们应该称作某一语言最具代表性的作家，文化是一种很多样化的东西，称他们是语言最高形式的表达者，更为妥帖。

13. 您给葡语学生的第一印象是研究佩索阿领域的“大神”，但是如果不是研究文学或学习葡萄牙语，很少有人会去涉猎葡语文学的内容，您会主动去推广葡语文学或佩索阿吗？

佩索阿不需要我去推广，他会自己吸引到很多读者。佩索阿有很多作品已经翻译成各种文字，大家很容易能够阅读到。从我个人的角度来说，我比较愿意推动佩索阿和中国文学或其他国家文学的对比。

14. 我们常会听人说起葡萄牙是西欧最像中国的国家，您觉得葡萄牙文化和中国文化有什么相似性吗？

大家说葡萄牙最像中国可能是因为葡萄牙吃米饭比较多。除此之外，我认为葡萄牙大部分生产形式还是以农业为主，长期以来是一个农业化的国家，农业经济下的国民确实会有一些“小农思想”，这点我觉得和我们国家会有一些相似性。而且葡萄牙是一个天主教国家，他们的思想相对

保守，重视家庭，在这方面和中国很相像。

15. 如何看待文化误解、对中国的刻板印象？您认为是什么原因导致了这种问题？

造成偏见的根源就是无知。物质产生偏见，产生愚蠢，产生骄傲自大。这种情况是普遍存在的，我觉得每一个背井离乡，出国闯荡的人都会有这种感受。但是我个人感觉还是不要放弃去主动沟通，主动表达自己的想法，无论同意与否，一定要非常明确的说出自己心里的话。如果大家在语言表达上还不自信，或者碍于性格不敢当众把事情和他人说清楚，那也要通过其他途径，努力地、勇敢地、诚实地表达自己的想法，千万不要捂着不说出来。当然如果葡萄牙老师或者同学有涉及到种族歧视的言论或行为，这是绝对违法的，同学们一定要及时提出，我们会严肃处理这件事。

16. 很多学生会采取两种解决方式，一种学生会把自己孤立起来，不和葡萄牙人沟通；另一种学生完全迎合葡萄牙同学的生活规律，甚至不惜更改作息习惯。

您觉得该如何保持自己的习惯及尊严，同时也能更好地融入当地生活？

我们对自己的理解也是逐步完善的，有时候和不同人接触过后，才能更好地理解自己。同学在遭遇不公正待遇，或者和葡萄牙同学、老师沟通的过程中，也能够逐渐认识自己，这个过程需要时间和耐心。我个人感觉不要把它看成一种问题，把它看成一种现象，这种现象需要磨合期。准确地认识自己是最重要的，不要考虑做得对不对或者应不应该去做。多反思自己的经历也许会对自己更有帮助。

17. 您在葡国生活多年，您觉得近些年中国文化在葡萄牙传播的情况怎么样？

目前来看是一个逐步优化的趋势，葡萄牙人对中国文化的兴趣在逐渐提高。而且确实中国和葡萄牙联手做出不少的努力，向大家展示中国的艺术文化。但是之前有太长的一段交流空白期，要填补这段空白还需要一段时间，葡萄牙民众对中国文化的认知还停留在相对浅显的一个状态，要对中国文化有深入的了解不是一朝一夕能达到的。

18. 葡萄牙很多年轻人对日韩文化的接受度很高，很多年轻人喜欢日本动漫或韩国的偶像团体，我们的文化中有没有适合年轻人，或者说对于年轻人更容易产生兴趣的的中国文化。

确实不得不佩服我们的东亚邻国，他们文化传播的影响力超过了我们。汉文

化是一种辐射性的文化，他在东亚圈的影响力是不可忽视的，在日本动漫或韩剧中或多或少能看到汉文化的影子。可惜的是，我们的文化缺少一些流行元素，去吸引葡萄牙年轻人。我们应当通过和日韩流行文化的对话来帮助葡萄牙青年了解中国文化。东亚文化内部需要一个对话过程。

Annex IX – Interview with Director Cristina Zhou (2)

孔子学院葡方院长 Cristina Zhou (下)

2019年1月28日，我们如约对周院长进行第二次人物专访，与上次不同的是，这一次专访的主题是“工作”。周院长是一位“生活重心在工作上”的人，与她接触的机会多是孔子学院例行工作会议或邀约采访。也许受葡萄牙当地人的影响，周院长有记录工作安排的习惯，方式是以较为传统的笔记方式是较为传统的手写笔记。在2018年年尾的一次工作会议上，周院长带了两本工作安排记录簿。2018年那本已经皱迹颇多，各色笔记错综，算不上井然有序，但是周院长能够清晰说出具体哪一天的具体事件，2019年的笔记本上日程已经安排到2月。在外人看来，她是一个行色匆忙的人，“多重身份”让“工作”变得愈发复杂，但她经手的事情总能处理得熨帖。

一、孔子学院葡方院长——“文化牵线人”

1. 很多同学对于孔子学院的了解不是很多，每所孔院也都有自己的特色，请您先简单介绍一下科英布拉大学孔子学院吧。

科英布拉孔院比较年轻，2016年7月才成立。成立初期在人力、物资方面遇到了比较大的困难，当时运营不是特别顺利。所以同学们不太熟悉也是可以理解的。尽管它离文学院不远，但没有标识，同学们要找到这里也不是很容易。虽然我们很想解决这个问题，不过，出于科英布拉大学对保护建筑群的重视，任何建筑外面不能随便敲个牌子，所以没有标志这件事也影响了大家对我们的了解。

一所孔院首先有国家汉办规定的职能，通过与当地大学合作办学，向世界宣传汉语和中国文化。我们的具体情况就是与科英布拉大学密切合作，成为科英布拉大学中国学生和外国学生交流的一个平台，这是我们的一个主要职能。

2. 您可以介绍一下孔院葡方院长和中方院长的工作有什么不一样吗？

作为葡方院长，我的工作主要是负责孔子学院与科英布拉大学校方的接触。孔院工作上有什么样的要求、具体的想法、想组织什么活动、开什么课，这些方面是由中方院长决定的，决定之后会跟我沟通，然后由我负责来跟学校相关部门牵线和沟通。所以我主要承担一个牵线人的角色。

3. 在您刚担任葡方院长的时候您对自己日后的工作有什么期待吗？您是如何逐渐去实现这些期待的？

其实只要身处葡萄牙应该都有所体会。不管是普通群众还是大学内部知识分子、教师团体，对中国的了解其实是比较有限的，所以作为中国人，大家都觉得这一情况是有必要去被改变的，葡萄牙与中国之间的对话可以继续加强。我想做的就是改变这一现状，通过各种形式增强两国之间的对话。

4. 在攻读博士学位时就已经在科英布拉大学任职，我们作为学生问您一个问题，您是怎么平衡学习、工作和生活的？

我在读博士期间还没有这么多行政方面的任务，只需要上汉语课，而且为了方便社会群众能够参与，当时的课都安排在晚上，白天大部分时间可以自己安排的。我一般白天用于学习，晚上工作，平衡起来还是比较容易的。但现在事情就比较多了，会稍微有点吃力，但还是要尽量合理利用时间吧。

二、“学习语言要有纪律性”

1. 您觉得葡萄牙当下学习中文的现状如何？

从葡萄牙全国来看，可能大城市对汉语的兴趣会强烈一些，而科英布拉是以学生为基础，学习汉语的人数也比较不稳定，比较遗憾的是现在我还没有看到明显的增长趋势，希望以后会改变。长远来看，中国和葡萄牙的合作会继续加强，所以在这个背景下，葡萄牙对汉语和中国文化的热情肯定会提升。我相信我们以后会接触到越来越多的葡萄牙学生，这些学生不一定是科英布拉本地，也会有一些科英布拉周边的学生加入进来。接下来我们孔院可能要开设 HSK 考试点，所以我相信这也是一个新的契机，帮助孔院扩大影响力。

2. 我们了解到您在平时做研究外，之前还会教授葡萄牙当地学生中文，您觉得葡萄牙学生学习语言和中国学生有什么不同吗？

区别还是很大的。在中国学习外语会有非常清晰的学习目标和计划，有充分的纪律性。但是在葡萄牙，学生可能除了学习之外会有更多生活上的安排，造成葡萄牙学生普遍缺课比较多，有时候不想来就不来了，而回来上课的时候也不一定会去把之前的课补上或者哪怕是去跟同学抄一下笔记。所以我觉得葡萄牙学生在纪律性这方面是比较缺失的，而大家知道缺少纪律性的话就很难循序渐进地培养自己的外语能力。所以在这一点葡萄牙学生是需要向中国学生学习的。

3. 有的葡萄牙人认为，汉语的难度太大了，与葡萄牙语差别太多。花同样的时间学汉语达到的水平远远比不上学像法语德语能够达到的水平，这样就比较打击他们的学习积极性。您觉得这样的问题应该如何解决呢？

我觉得不管要学好哪一门外语都是难的。但是先入为主地觉得这个肯定学不会、这个太难的话绝对不是一个好的学习态度。首先我有大量的反例证明欧洲人也是可以学好汉语的。另外，针对不同学生，也可以有不同的学习途径和计划，不一定要一口吃成个胖子。刚开始他可以把注意力放在口语上，比如先学会一些日常的表达，然后再学写字。或者有些人形象思维比较厉害，可以先学汉字，之后再加强口语。学习汉语的关键在于要主动积极地找到适合自己的学习方式。如果一开始就觉得好难，是什么都学不了的。

4. 在科英布拉教葡萄牙学生的过程中，有没有让您印象深刻的学生？

有一位女学生，她是科英布拉大学一位退休的女教授，年级挺大了。跟我上过至少两年的汉语课。我当时问过她学习汉语的原因，她的回答跟其他同学都不一样，她学习汉语的初衷不是为了增加以后的工作机会等等，她对中国文化并不感兴趣，她学习葡语的目的仅是“我想预防老年痴呆”。但是她确实可以坚持下来，这些年一直没有间断，哪怕中间有段时间没有办法来孔院学习，她仍然在家里自学，做练习，做作业。现在她的汉语水平已经相当不错了。这是我印象非常深的学生。这也证明了纪律性和平时点滴的积累对外语学习有多么大的影响。另外一位药剂学院的女学生 Inês，现在已经毕业了。她在口语方面非常有天赋，说得非常好，非常流利。虽然语法不一定完全正确，但是她很勇于交流，之后她在中国成都做过一段时间义工，跟当地的小朋友也有接触。她开放的心态对汉语学习起到很大帮助。以上两位给我很深的印象。

三、以“student-orientation”为指导的教学方法

5. 您觉得葡萄牙教授语言的教师和咱们国内教授语言的教师在教学方式上有什么区别？

区别还是蛮大的。我在科英布拉学过葡萄牙语和德语，这边的老师虽然也会让学生做大量的练习，但还是花很多时间让学生表达自己的想法，不管什么等级，在课堂上都会有自由讨论的环节，讨论的议题一般来说都是时下比较流行、青年学生比较关注的话题。我觉得至少在我上大学的时候国内在这一点做的没有那么好，虽然也有一些小的辩论，但总的来讲，国内还是比较侧重对语法、翻译等实际能力的训练，而不是对现实事物、社会局势的判断和对个人思想的表达上。

6. 您的教学模式会更像葡萄牙当地还是偏向于中国的教学模式？

因为我现在有教过葡萄牙学生也有教中国学生，我还是比较注意学生自己的

需求，而且这跟学生的语言表达能力也有很大的关系，我们也没有办法要求基础班的学生去表达很复杂的想法，只能慢慢引导。但我的课上会基会均衡语言能力的训练和自我思想的表达两方面。

7. 我发现葡萄牙的孔子学院、大学、教学机构在教授中文过程中所用的教材种类繁多，没有统一性和连续性，孔子学院的中文老师普遍会在 1-2 年之内更换，您觉得这个现状会影响葡萄牙学生学习中文的效果吗？

这肯定是会有影响的，虽然说大部分我接触到的葡萄牙学生学习汉语主要也是为了满足一下自己的好奇心，而不一定会考虑让自己的汉语好到什么程度，但可以肯定的是，如果能够提供给一个学生一个连贯性的教学，他的学习热情可能会更强一些。这一点黄院长其实也比较早注意到了，所以他要求我们孔院教材要和 HSK 考试挂钩，这样我们可以评定一下学生们分别达到了 HSK 哪个等级，给他们选择相应的教材进行教学。

8. 您觉得在葡萄牙的中文教师是否需要一些教师培训，比如老师们的当地语言水平还有些欠缺，只能用英语授课，葡萄牙现在有没有类似的教师培训？

确实，虽然我们的汉办外派教师和志愿者都是经过了汉办的培训，在对外汉语教学方面是没有问题的，但是根据某一个国家的实际情况，像葡萄牙的很多学生，尤其是社会学生，还是比较需要用葡萄牙语进行教学，但是汉办派给我们的教师和志愿者往往并不能满足这个要求，这也成了一个比较棘手的问题。现在我们也只能鼓励老师们去学葡萄牙语，哪怕通过自学或者在文学院进修。文学院也给我们提供了一定的支持，孔子学院的每一位老师其实都可以去文学院免费听至少一门对外葡语的课程。同时，我也希望在葡萄牙学习中国学生能够跟孔院的老师和志愿者们多多交流，一起沟通，提高自己的语言水平。

四、孔院传播中国文化的方式可以是多种多样的

1. 您对葡萄牙文化和中国文化都很了解，您会如何运用对两国文化的了解来帮助孔院传播中国文化呢？

传播中国文化当然是孔院一个最主要的职责。但是传播的话也要考虑到别人怎么接受和反馈，以及如何利用对方的反馈来更丰富自己的文化。我的心得就是，在身边广大的教师和学生团体当中，去主动发现一些真正对我们文化感兴趣的人，同学也好，老师也好，通过他们去进行一些多方面的交流。当然，像那种大型宣讲的活动也可以有，但是工作必须要细化到个人层面上，不然的话就很难有效果。

2. 现在科英布拉孔院开设的课程，举办的文化活动有什么是有别于其他葡萄牙孔子学院的，您觉得最出彩的是什么？（举一两个例子）

科英布拉孔院是一个中医特色孔院，所以我们中医方面的文化活动和课程都是相当有特色的，也是我们应该继续坚持下去的一点。我们颜春明老师葡语说得非常流利，能跟当地的学生和老师有非常好的交流。至于其他文化活动，目前我参与过的几个孔院和当地中小学的交流都非常不错，王文艺老师和郭靓艳老师跟小朋友的交流非常有技巧。像前不久，我们通过文学院的Anabela教授联系到一所附近的小学，去教当地三个年级的小朋友写汉字，教他们剪纸。王文艺老师和郭靓艳老师跟不同年龄段的学生使用了不一样的教学技巧，能够保证他们始终有一个很高的兴趣。我非常开心也非常感动，我觉得这是我们需要坚持下去的一件事。因为通过培养儿童、青少年的兴趣，我们以后才可以慢慢地到中学甚至是大学去有更多的发展可能性。

3. 在我们举办过这么多的活动之后，有成功的，也有结果不是那么理想的，您觉得葡萄牙学生对于中国文化的兴趣点在哪里？

对，像我们的书法课，可能一开始来的人很多，后来就慢慢地减少了。但是不管人多人少，或者关注度高或低，我们孔院的知名度还是打出去了。像以前，我们都没有组织过冬至晚会这样大型的活动，所以我觉得不管怎么说，我们在推广上的成功是值得肯定的。我相信凡是参与进来的学生都留下了很好的回忆，所以以后有机会的话他们应该还是会加入进来，或者推荐他们的朋友来参加。

4. 像书法课这样人数慢慢减少的情况，您觉得是什么原因导致他们没有继续下去的动力呢？

这里面的原因也是多种多样。比如我刚刚讲的葡萄牙学生缺乏纪律性，另外我觉得他们可能是一开始带着一种好奇心过来，上了一节课之后觉得好奇心得到了满足，就不再来了，这是一个习惯问题。当然很遗憾，我们当时请到来教课的彭丽莎同学的书法非常好。有些同学中途放弃了，这是他们丢失的一个好机会，这个问题肯定不是出在老师上，而是出在学生的纪律性方面。

5. 就像您说的，他们只是来满足一下自己简单的好奇心，而这种文化没有在他们今后的生活中继续产生影响。相比之下您觉得中国饮食文化是不是中国文化对外传播相对成功的案例？

这一点我完全同意。这里的葡萄牙学生不一定每周都想要去写一点中文字，也不一定想去看一点中国电视剧或动画片，但肯定隔三差五想吃一顿中餐。所以美食是一个很好的传播文化的切入点，但是其他大家不那么感兴趣的活

动我们也需要去做，要让大家知道我们在做这些事情，如果大家想参加，我们可以提供机会。如果光是顺着大家的喜好也不行，要坚持一下自己的特色。书法、美术都是中国文化中非常重要的组成部分，是我们有必要、有义务去宣传的内容，兴趣是可以慢慢培养的。

6. 我们注意到现在孔院传播的一些文化，包括传播文化的方式相对来说还是比较严肃的，但是这两年故宫的案例引起了我们的注意。故宫慢慢地在开发一些周边产品，通过它们来让大家对故宫文化或者说中国传统文化产生兴趣。那么孔院能不能也采取这样非传统的方法，传播效果可能会更好一些？

我非常同意这个想法，因为传播文化的方式可以是多种多样的。我觉得我们不妨考虑一下举办中国电影周，或者一些其他比较新颖比较现代的方式，因为我们不光要向当地人展示传统文化，也应该展示我们比较现代的一面，包括时尚、科技等都可以考虑进来。我觉得青少年学生肯定希望接触一些新鲜的、有趣的东西。但是孔院有一个官方的宣传职责，所以重心还是放在传统文化方面。当然在传播中国比较新的、潮流文化上我觉得我们的中国学生可以起到更大的作用，通过你们与葡萄牙同龄人的交流，我觉得他们可以了解到中国现代的发展状况。

7. 您对日后在孔院的工作有什么规划吗？

当然还是配合黄院长和孔院其他的同事把孔院的日程工作做好，把今年的活动紧密地布置好。今年是孔院庆祝三周年，我们要举行一个关于传统中医和现代科学对话的研讨会，这也是今年工作的一个重点，希望这个研讨会可以顺利完成。同时，今年也是中葡建交 40 周年，有一系列的学术交流和文化活动，孔院都会积极地参与，所以希望一切顺利。

Annex X – Interview with Professor Yan Chunming

Interview to Professor Yan

Date: 11.7 Place: Institute Confucius Reportorial: Yuhao Zhang Object: Professor Yan

Yuhao: When did you come to come to institute Confucius and how long have you been a Chinese traditional medicine teacher in Portugal?

Yan: Since the end of September I have been in Institute Confucius, before, I have been a Chinese traditional medicine teacher in Portugal for eight years.

Yuhao: Have you taught students in China?

Yan: I have given some public class to students in China, but not in real education program.

What do you think the difference classroom behavior between students from China and Portugal?

Students from Portugal are more active, and students from China are more endocentric, students from Portugal willing to show themselves in class and seems more energetic and have great sense to work together no matter in classroom or at home, but students from China seem not to own this ability, they always keep silent in class even they know how to answer the questions or if they have doubt, they will put it in mind.

Yuhao: Since Institute Confucius established in Coimbra, what is the main goal for you to achieve?

Institute Confucius is a bigger platform for me to achieve my goals, before, I am only a teacher who teaches TCM in Portugal. It will be very difficult for me to influence more people, but now in Institute Confucius, I can connect with more students and even the university, it can help me to broadcast TCM to more people.

Yuhao: What do you think the teaching manner/activities/target group/structure in your teaching program?

Yan: During my class, I will combine theories will operation, but not every class, it

depends on the course I teach, like when I teaching “xuewei” I will ask my students to stand beside me to see the operation process, but when I teach purely theory of traditional Chinese medicine, I will only speak and students listen to me.

Yuhao: Will you do the preparations for the class before you teach student?

Yan: Yes.

Yuhao: Will you listen to other teachers’ class not only in your area, to try to learn some new teaching method and use it in your class?

Yan: Yes, but only the teachers in my area, because I want to make my profession better, but I won’t listen to classes in other areas, and I didn’t try to learn some new teaching method and use them in my class.

Yuhao: What is the manner of your class, student-orientation or teacher-orientation?

Yan: Both will exist in my class. Because TCM is a very academic project, some theory parts I need to teach by myself and make sure if students can understand it well, but like some operation class, I will encourage students to operate by themselves and they always ask questions to me, and I will let every student to do a presentation during the academic year. And their works are always made me astonished.

Yuhao: Will you use some media process to make the classroom more interesting? Such as some mobile apps or video games?

Yan: Very little.

Yuhao: Can you use three phrases to describe students from China and Portugal?

Yan: Chinese students are: Follow the discipline; lack of individual thinking; lack of self-confidence. Portuguese students are: more active; self-confidence; individual thinking.

Annex XI – Chinese food workshop

Lesson 1. Lantern Festival and rice dumpling (Tang Yuan)

Objective	To promote Chinese language skills To understand Chinese cuisine culture, food culture To know how to make Chinese food.
Duration	1 hour each class
Date	March 8th;
Location	Confucius Institute of University of Coimbra
Target Group	Students in Coimbra who has interest in Chinese food and Chinese culture
Material Resources	Computer , Data Show, power point, kitchen utensils, oven and etc.

Abstract:

Chinese food culture not only penetrates into every aspect of Chinese life, but also gradually affects the development of the entire world culture. Many Chinese learners have more or less desire to learn and understand Chinese food culture. The food, clothing and housing line reflects the lifestyle and thinking habits of every Chinese people. The food culture directly reflects the hobbies and habits of people in different regions of China. It occupies a unique and important position in the traditional culture of China. The food culture not only reflects the Chinese people's spiritual culture, but also deeply affects every aspect of every Chinese life. At the same time, food culture has a profound impact on the vocabulary of Chinese language, and is closely linked to the spread of Chinese.

Justification and description of the workshop objectives:

In the teaching of Chinese as a foreign language in recent years, teachers put a large part of their efforts on language teaching, and cultural teaching has not received the attention it deserves. Food culture is very important in Chinese traditional culture and

is also the most popular part of foreigners. It must receive the attention it deserves. This has a very important significance and role in promoting China's excellent culture and enhancing China's cultural soft power. I have lived in Coimbra for two years and found that there are Japanese restaurants in almost every major mall and block, and there are only two Chinese restaurants in Coimbra. Portuguese students in Coimbra have very few opportunities to try and get in touch with Chinese food. Therefore, through this workshop design, Portuguese students can truly understand Chinese cuisine culture, food culture, and try to make and taste Chinese food. Learn about China from this workshop to better learn and use Chinese language. The significance of this workshop is to design a food culture curriculum design suitable for Portuguese Chinese learners through the practice of cultural teaching in Coimbra, and to promote the improvement of Chinese culture teaching efficiency.

Target group:

The Target group involved in this workshop are mainly Chinese learners in Coimbra. They have more or less contact with Chinese language, but they have limited Chinese expression skills and rarely have access to Chinese food culture. The level of students and the ability to accept students need to be considered in design of the instruction.

State of Art:

American linguist Sapir thinks: "Language can't leave culture." British linguist Lyons said: "Language and culture have historical connections. Language is the key to opening a cultural treasure. It is difficult to fully understand the language itself without cultural background." Thus, in the teaching of Chinese as a foreign language, cultural teaching still occupies an important position. However, traditional Chinese culture is complicated. In combination with the actual situation of students, choosing the right culture as the teaching content can make cultural teaching more effective. There is an old saying in China: "The people take food as their prime want." Confucius also said in "Book of Rites": "Food and sex are basic human desires." This shows that food is a topic that people have to touch every day, and it is also the best topic that resonates to everyone. In recent years, many scholars have also conducted research on the teaching of Chinese food culture in foreign countries. The research results are as follows: Huang Yongmei, Zhuang Yu, Lin Meiyong, Pang Jie, Chen Shaojun, Li Dan etc. (2008) all

believe that food culture is in an important position in the teaching of Chinese as a foreign language. The teaching of food culture can stimulate students' interest in learning Chinese culture, and even stimulate students' desire to learn Chinese. At the same time, it can also promote the international communication of Chinese, so that students can learn more about Chinese culture. Therefore, they advocate the establishment of food culture teaching in the teaching of Chinese as a foreign language. With the improvement of people's living standards, "eat" is no longer just a simple action to meet people's physiological needs, to some extent represents a nation's life, values and the thinking mode of this nation. Through the teaching of food culture, students can start from the culture around them. Liao Qianqian, Su Yuandan and others (2013) believe that they can feel Chinese culture and feel the Chinese people's thinking mode and style. Therefore, they think it is very necessary to carry out food culture teaching in the teaching of Chinese as a foreign language. Under the active call of the above scholars, Li Dan, Su Yuandan, Liao Qianqian, etc. put the teaching of food culture into teaching practice. Li Dan compiled textbooks based on Chinese food culture based on his own teaching practice. In the teaching of food culture, Su Yuanan gave students a more in-depth understanding of Chinese food culture, and played a Chinese food documentary during the teaching process. "A bite of China"; Liao Qianqian uses the Western cultural background as the teaching object in the teaching, and combines the teaching materials to explore how to teach Chinese food culture and teach the topic. The above scholars' teaching practice has been successful, which has improved students' interest in learning Chinese food culture to a certain extent, stimulated students' desire to learn Chinese culture, and improved the efficiency of classroom teaching.

Lesson 1: Lantern Festival and rice dumpling (Tang Yuan)

1.1 Teaching Objectives:

1. Through the production of the food workshop Yuanxiao (Rice dumpling), popularize the origin of Lantern Festival and related folk activities to Confucius Institute students;
2. Learners learn the production process of Yuanxiao through classroom video and teacher demonstration;
3. Tasting Lantern Festival to learn about real Chinese food and eating habits;
4. Through Chinese and foreign festival culture and food culture, learners can

understand the differences between national festival culture and food culture, and deepen the impression of learners on traditional Chinese culture;

5. Improve foreign learners' interest of Chinese culture, expand the scope of learners' language learning, and increase the vocabulary of learners on Chinese diet and Chinese festivals.

6. Through classroom activities, learners can use classrooms to communicate only and improve their communication skills.

1.2 Contents:

1. the folk culture content of the traditional Chinese festival "Lantern Festival";

2. Why Yuanxiao Festival will be called "Lantern Festival" in English and the reason why people will watch lantern show at that day;

3. By organizing game of "Guess Riddle" to let students know what is the most popular game that people will do in "Lantern Festival" in China and let students participate in this game to feel about it;

4. By showing students how to make "Yuanxiao" by video to let students know the procedure of making Yuanxiao and finally taste the real Yuanxiao at the end of class.

1.3 Methodologies:

Teaching methods: questionnaire; teacher lectures; classroom presentations; practice.

1.4 Materials:

Computer, Data Show, power point, kitchen utensils, oven and etc.

Background music: Tangyuan Song, on the one hand, waiting for students to join, ready to start the workshop, on the other hand, Tangyuan Song is the song that best reflects the Lantern Festival food culture, and the melody is cheerful, can mobilize students' interest in learning, and at the same time can be clear Teaching content, ready for class.

1.5 Questionnaire:

The Confucius institute in University of Coimbra has founded here only two years, although teachers here have already organized several cultural workshops in the past two years, but it is rare for them to ask students to fill questionnaires, so that it is very

difficult for me to calculate the statistic to do the research. For me, it is very necessary to do the questionnaire for different projects. It is the most useful tool to collect information. So that in my workshop, I will ask students who will participate to fill a questionnaire.

1.6 Presentation:

1.6.1 Culture introduction:

Methodology: multimedia slides, teacher presentations, video.

Introduction:

Today we are going to talk about Lantern festival which marks the end of Chinese New Year.

On every fifteenth of the first month of the lunar year, right after the Spring Festival, people celebrate the first full moon of the new year with a traditional Chinese holiday, the “lantern festival”. Eating Yuanxiao, and enjoying lanterns and the lion dance are traditional activities that you won’t want to miss.

There are two different ways of saying lantern festival in Chinese. The first one is “Yuan Xiao Jie” which directly translated into “first night festival”. The second way of saying Lantern festival in Chinese is “Shang Yuan Jie” which directly means “first first night”. Why it is called lantern festival in English then. The reason is very simple: people in that day watching lanterns in different shapes and sizes. It is very easy to understand. However, lantern festival has a long history and viewed by Chinese people as one of the most important traditional festival throughout the whole year. Popular traditional activities of the Lantern Festival include going to the fair, lighting lanterns, and guessing riddles. The fair is an open market held near a temple or in a park. You can taste traditional snacks from different areas of China. As the name suggests, lighting lanterns involves lighting and hanging various types of beautiful lanterns, guessing riddles also originated from lighting lanterns. People write riddles on the lanterns and passersby can attempt to guess the answer. At the fair, the first person who successfully solves the riddle may receive a prize.

There is a legend behind the origin of lantern festival. Long long time ago there was a

beautiful crane that flew from heaven to earth, the village that has founded it, hunted it and killed it. It was the jade emperor's favorite crane, he gets so upset that decided to destroy the whole village, the jade emperor's daughter wanted the village and a wise man instructed the village to hang red lanterns around their houses and explode firecrackers. When the army of jade emperor coming to destroy, the city saw this, they thought the village was already been destroyed, so they left it alone and therefore the villagers were safe and the lanterns and firecrackers had saved them. This is a very beautiful story which is talked about the origin of lantern festival. Chinese people normally in this day will gather and eat Rice dumplings.

It is said that ancient times, the Lantern Festival played a similar role to “the Valentine” as well. Do you know why?

In ancient times, young girls in China were usually not allowed to go outdoors, but the lantern festival was an exception. It was a great opportunity for single young people to meet each other.

1.6.2 New words teaching.

Methodology: multimedia slides, teacher presentations, student exercises

Content:

Lantern festival 元宵节 yuán xiāo jié

Lantern 灯笼 dēng long

Firecracker 鞭炮 biān pào

Setting off firecrackers 放鞭炮 fàng biān pào

Rice dumpling 元宵 yuán xiāo which can also be called 汤圆 tāng yuán

1.6.3 Game: Guess riddles

Introduction: “Games play a significant role in reinforcing the reviewing specific structures, grammatical patterns and vocabulary items as well as promoting communicative competence in the target language. The exceptional power of games to engage students' attention is evident. They spend a lot of time and energy to watch or participate in games.” (Ludewig & Swan, 2007) In Chinese food workshop, game is an important part this time. Cultural teaching is difficult to experience by merely listening

to the introduce of teachers or watching videos, game is a way for participants to interact with each other to feel about the real cultural contents. And “guess riddles” is a game that most Chinese people will play during Lantern Festival.

Rule: The teacher writes the names of all the classmates on the whiteboard. Each student can get a score for answering a riddle. The score is recorded after the student's name. The student who scored the most can get a gift. A total of 15 questions.

1. Riddle: What’s full of holes but still holds water?

Answer: Sponge

2. Riddle: What building has the most stories?

Answer: Library. (because story means tales and layer)

3. Riddle: Which is faster, hot or cold?

Answer: Hot is faster. Because we can catch a cold.

4. Riddle: What month do soldiers hate?

Answer: March. Because march means on the way.

5. Riddle: what is the smallest room in the world?

Answer: Mushroom.

6. Riddles: How do we know the ocean is friendly?

Answer: it waves.

7. Riddle: What man cannot live in a house?

Answer: Snowman

8. Riddle: What letter is an animal?

Answer: B

9. Riddle: What fruit is never found singly?

Answer: Pear. Because it sounds like pair.

10. Riddle: What is black when it’s clean and white when it’s dirty?

Answer: Blackboard.

11. Riddle: What key is most difficult to turn?

Answer: Donkey.

12. Riddle: It looks green, it opens red. What you eat is red, but what you spit out is black?

Answer: Watermelon.

13. Riddle: What starts with a T, ends with a T, and has “T” in it?

Answer: Teapot.

14. Riddle: What lives in the corner but travels the world?

Answer: Postage stamp.

15. Riddle: I have keys, but no locks. I have space, but no rooms. You can enter but not exit. What am I?

Answer: Keyboard.

1.6.4 How to make Yuanxiao:

Methodology: video introduction, teacher explanation, student question

Introduction: this part because the limitation of time and the rule of Confucius institute I can't make Tangyuan on class, so that I will use a video which I founded on YouTube to show how to make black sesame Tangyuan.

Presentation: There is an old saying that "food is the paramount necessity of the people". When we talk about the Lantern Festival, we can't forget to mention the tradition of eating Yuanxiao. Yuanxiao is a type of dessert made of glutinous rice with or without filling. It can be filled with black sesame, bean paste, sugar, hawthorn, and so on. There are various ways to make Yuanxiao, including boiling, deep-frying and steaming. In addition, glutinous rice balls are called Yuanxiao in the North, while in the South, they are called Tangyuan. But what's the difference?

People in the north of China like to eat yuanxiao made by rolling tasty filling in glutinous rice flour within a basket, shaking said basket, and sprinkling water over the top using your hands, people in south like to eat tangyuan, made by placing soft filling which can be done by machine.

Now we are going to see how to make Tangyuan by a video show.

1.6.5 Taste Tangyuan.

Methodology: Students experience

This is the final part of all workshop, and I view this part as the conclusion of the workshop. Because Chinese food in Coimbra is very limited, so that this workshop can give students a chance to get close to real Chinese food, and taste them. This is also an

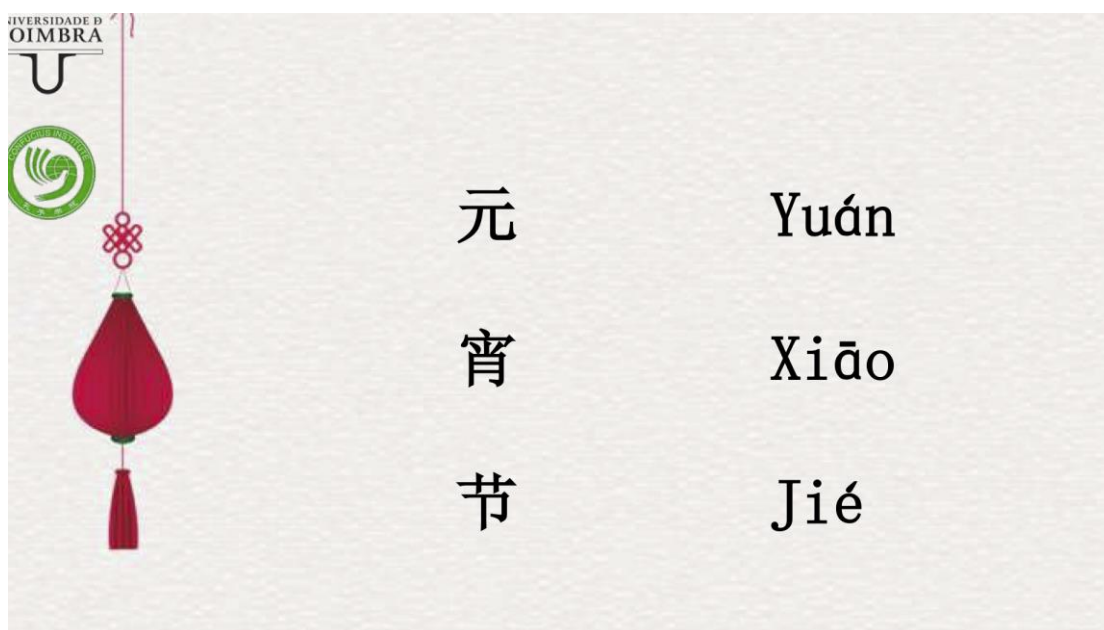
interactive part, in this process, students can communicate with each other and talk about what they have learned in class.

1.7 Learning Outcome:

By the end of this workshop, students will be able to:

1. Identify and describe the origin of Lantern festival.
2. Recognize and speak the basic words about Lantern festival and Yuanxiao.
3. Understand the difference between Chinese and Portuguese festival culture and food culture.
4. Change the recognition of traditional Chinese food.
5. Know how to make yuanxiao and taste traditional Chinese food.
6. Have more interest in learning Chinese language and Chinese culture.

PPT of Lantern Festival workshop:

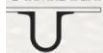




**What's the meaning of
"Yuan Xiao Jie"?**

**What's the meaning of
"Shang Yuan Jie"?**

**Why it is called
"Lantern Festival"?**



The legend of Lantern Festival



(video from the Internet)



Let's learn some words about Lantern Festival

Lantern festival 元宵节 yuán xiāo jié

Lantern 灯笼 dēng long

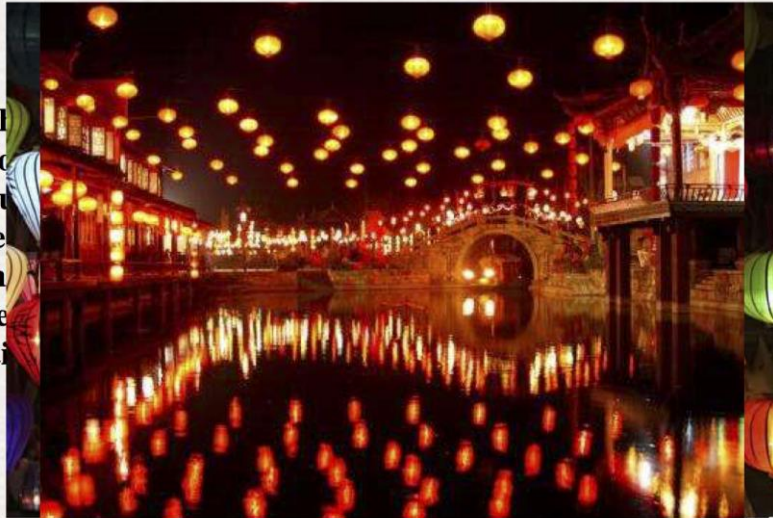
Firecracker 鞭炮 biān pào

Setting off firecrackers 放鞭炮 fàng biān pào

Rice dumpling 元宵 yuán xiāo / 汤圆 tāng yuán



Watch Lanterns



The
flo
Bu
re
th
de
sti

n
r
n
s is



Guess Lantern Riddles

Guess lantern riddles is an essential part of the Festival. Lantern owners write riddles on a piece of paper and stick them on the lanterns. While watching lanterns, people can pull the paper out of the lanterns and guess the riddles, after that, they can go to the owner to check if it is right. This activity emerged in Song Dynasty (960-1279). And it is also a very popular activity today, especially for children.



Eat rice dumplings

The most popular food in lantern festival is rice dumpling which is called “tang yuan” or “yuan xiao” in China. It is small dumpling balls made of rice flour with sesame, bean paste, jujube paste, walnut meat and sugar. In some regions of China, people will make “tang yuan” with meat. So that, every year, people should eat sweet or briny “tang yuan” has become a hassle on the Internet. “tang yuan” can be boiled, fried or steamed. What’s more, “tang yuan” in Chinese has a similar pronunciation with “tuan yuan”, meaning reunion. So eating “tang yuan” in China has become a symbol of harmony and happiness for the family.



How to make rice dumplings



Thank You !

Poster of Lantern Festival workshop:



美食工坊

Chinese Food Workshop



「 3月8日

星期五 16:00-18:00

集合地点：科英布拉大学孔子学院

Location: Confucius Institute of University of Coimbra

March. 8th

Friday 16:00-18:00

Register by: instituto-confucio@uc.pt | TEL:239 855 230

Lesson 2. Dragon Boat Festival and rice dumpling (Zong Zi)

Objective	To promote Chinese language skills To understand Chinese cuisine culture, food culture To know how to make Chinese food.
Duration	1 hour each class
Date	May 12th;
Location	Confucius Institute of University of Coimbra
Target Group	Students in Coimbra who has interest in Chinese food and Chinese culture
Material Resources	Computer , Data Show, power point, kitchen utensils, oven and etc.

2.1 Teaching Objectives:

1. Through the production of the food workshop Zongzi (Rice dumpling), popularize the origin of Dragon Boat Festival and related folk activities to Confucius Institute students;
2. Learners learn the production process of Zongzi through classroom video and teacher demonstration;
3. Tasting Dragon Boat Festival to learn about real Chinese food and eating habits;
4. Through Chinese and foreign festival culture and food culture, learners can understand the differences between national festival culture and food culture, and deepen the impression of learners on traditional Chinese culture;
5. Improve foreign learners' interest of Chinese culture, expand the scope of learners' language learning, and increase the vocabulary of learners on Chinese diet and Chinese festivals.
6. Through classroom activities, learners can use classrooms to communicate only and improve their communication skills.

2.2 Content:

1. the folk culture content of the traditional Chinese festival "Dragon Boat Festival"

and relative diet etiquette.

2. The reason why people will watch dragon boat race show, eat rice dumplings, drink realgar wine and other traditional activities at that day;

3. Teaching the most basic words about Dragon Boat Festival and review it by “Kahoot” to make sure that students can recognize the words about festival.

5. Learn how to do paper cut about “Five-Posion” to deepen the understand of diet culture about Dragon Boat Festival.

4. By showing students how to make “Zongzi” by video to let students know the procedure of making Zongzi and finally taste the real Zongzi at the end of class.

2.3 Methodology:

Several methods of teaching will be used in this workshop. Firstly, the teacher presentation. Teacher will do a presentation about Dragon Boat Festival, to expound its origin and relative culture activities. To make sure that every student can understand it well, teacher will prepare a PPT show as well as several pictures and videos from Internet. Secondly, in teaching new words about Dragon Boat Festival, I will use presentation and practice and e-learning method in this period, because students in Coimbra may not have any background in Chinese language, it will be very difficult to teach a lot of words, so that some basic words about this workshop is enough, teacher will do a presentation about teaching content to repeat the words and students try to imitation and repetition one by one, and by using platform “Kahoot” to have a deep practice.

2.4 Materials:

Computer, Data Show, power point, kitchen utensils, oven and etc.

Background Music: A bite of China soundtrack. A bite of China is a documentary film that every people know in china. To choose this soundtrack as the background music of this workshop is that this music contains many Chinese elements which represent Chinese culture and when this music arose, every Chinese will remember food from China. Meanwhile, before the workshop, it normally takes 5 to 10 minutes to wait students arrive. This background can make the atmosphere more energetic.

2.5 Questionnaire:

The same with lesson one

2.6 Presentation:

2.6.1 Introduction

Methodology: multimedia slides, teacher presentations, video.

Content: Hello everyone, once again it's festival time here in China, and we're fast approaching "Duan Wu Jie" otherwise known as the "Dragon Boat Festival". China's Dragon Boat Festival takes place on the 5th day of the 5th Lunar month, and the actual date changes from year to year. This year it will take place in 7th June. Up and Down the country during Duan Wu Jie, teams of people race Dragon boats, the reason why people will can it dragon boat because the stern and the bow of the boat represent the shape of a traditional Chinese dragon and it's said that the winning teams bring humper harvests and happiness to their villages. But what's the origin of race boats? Here we will talk about a Chinese history.

(PPT) Who is Qu Yuan?

Qu Yuan was a poet and a top advisor during the warring states period for the state of Chu, Qu Yuan supported the decision to fight against the State of Qin and helped to sign an alliance with the State of Qi. But a jealous official accused Qu Yuan of treason which led to Qu Yuan being exiled by the king. After being exiled, Qu Yuan expressed his love and passion for his country by writing many poems. And in 278 BC, after completing his masterpiece, Huai Sha, he drowned himself on the 5th day of the 5th lunar month all because he couldn't bear to see his country conquered by the state of Qin. The local villagers when they heard this news, they were distraught and set out in their fishing boats to look for Qu Yuan's body but they couldn't find it. So instead the threw lumps of rice into the river so that the fish would eat that rice instead of eating his body. And this act has been imitated over the past 2000 years as a sign of remembrance.

(PPT) What is Wu-du (Five-Poisons)

Five poisons refer to the five most toxic animals in the minds of the ancients. They generally refer to snakes, scorpions, centipedes, toads and geckos. There will be a traditional event in dragon boat festival called "drive away five-poisons". Because, the fifth month of lunar calendar is the joint of spring and summer and the weather is warm

and humid. It is the best environment for insects to grow and multiply and people will be easy to be attacked so that the fifth month also be called “evil month” or “poisonous month”. In some places, people cut the images of snakes, scorpions, centipedes, toads and geckos with red papers and stick them onto the doors, walls and windows, this tradition is called “cut five-poisons”.

(PPT) What about Zongzi?

Zongzi is sticky rice wrapped in bamboo leaves, and depending on where you are in China, the sticky rice will be mixed with either sweet foods like dates and walnuts, or savory items like meat. And the zongzi represent the lumps of rice throw into the river by the villagers searching for the body of Qu Yuan. We will introduce how to make Zongzi in the following part of class.

(PPT) How to make Zongzi?

2.6.2 New words learning:

Methodology: multimedia slides, teacher presentations, student exercises

Content: New words about Dragon Boat Festival:

Dragon Boat Festival 端午节 duān wǔ jié

Sticky rice dumpling 粽子 zòng zi

Make sticky rice dumpling 包粽子 bāo zòng zi

Dragon boat 龙舟 lóng zhōu

Dragon boat race 赛龙舟 sài lóng zhōu

2.6.3 Game: Kahoot competition:

This part of class, I will do an evaluation for students to check the learning content they have learned before, to make sure if they can understand the teacher well. To choose the evaluation manner, I prefer to use E-learning method instead of traditional evaluation manner. The great advantages of E-learning include liberating interactions between learners and instructors, from limitations of time and space through the asynchronous and synchronous learning network model (Katz, 2000; Katz, 2002; Trentin, 1997). As Pei-Chen Sun et al. (2008) conclude from prior studies of e-learning we can found that in modern class, e-learning has huge advantages that traditional teaching methods don't have, they made a table that lists related references about the

critical factors that affect learners' satisfaction:

Author(s)	Factors
Arbaugh (2000)	Perceived usefulness and perceived ease of use, flexibility of e-Learning, interaction with class participants, student usage, and gender.
Piccoli et al. (2001)	Maturity, motivation, technology comfort, technology attitudes, computer anxiety, and epistemic beliefs, technology control, technology attitudes, teaching styles, self-efficacy, availability, objectivist and constructivist, quality, reliability, and availability, pace, sequence, control, factual knowledge, procedural knowledge, conceptual knowledge, timing, frequency, and quality
Stokes (2001)	Students' temperaments (guardian, idealist, artisan, and rational)
Arbaugh (2002)	Perceived flexibility of the medium, perceived usefulness and perceived ease of use, media variety, prior instructor experience, virtual immediacy behaviors, and interaction
Arbaugh and Duray (2002)	Perceived usefulness and perceived ease of use, perceived flexibility
Hong (2002)	Gender, age, scholastic aptitude, learning style, and initial computer skills, interaction with instructor, interaction with fellow students, course activities, discussion sessions, and time spent on the course
Thurmond et al. (2002)	Computer skills, courses taken, initial knowledge about e-Learning technology, live from the main campus of the institution, age, receive comments in a timely manner, offer various assessment methods, time to spend, scheduled discussions, team work, acquaintance with the instructors
Kanuka and Nocente (2003)	Motivating aims, cognitive modes, and interpersonal behaviors

As all these advantages, I choose e-learning method to do the classroom evaluation and let this evaluation be more attractive and effective. I choose an application called "Kahoot" as the platform to do it. Kahoot is a tool for using technology to administer quizzes, discussions or surveys. (<https://li.wsu.edu/documents/2018/01/technology->

[tools-kahoot.pdf/](#)). It is a game based classroom response system played by the whole class in real time. It is more like a game than a learning platform. Gaming is making learning more fun. Game-based learning make learning process more interesting. It can motivate students and facilitate both on-the-spot feedback or assessment. In this workshop, I will prepare 15 questions, all these questions have 4 options and students who can get the highest mark can get a present at the end of the workshop.

2.6.4 How to make Zongzi

Methodology: multimedia slides, teacher presentations, video.

Content: (PPT) How to make Zongzi?

As I am not very good at cooking Chinese food, so that it's better for us to watch a video to learn how to make Zongzi. And as we mentioned before, normally in China, we have two different favor of Zongzi, one is sweaty and the other is savory. And every year, to eat sweaty Zongzi or savory Zongzi will become a big quarrel in China. People from north part think Zongzi should be sweaty and people from the South think it should be savory. As I come from Southern part of China, I will introduce how to make Chicken sticky rice dumpling on video. This is one of my favorite traditional Chinese food and I hope you will like it.

(Video from Youtube)

2.6.5 Taste Zongzi

Methodology: Students experience

This is the final part of all workshop, and I view this part as the conclusion of the workshop. Because Chinese food in Coimbra is very limited, so that this workshop can give students a chance to get close to real Chinese food, and taste them. This is also an interactive part, in this process, students can communicate with each other and talk about what they have learned in class.

2.7 Learning Outcome:

By the end of this workshop, students will be able to:

7. Identity and describe the origin of Dragon Boat festival.

8. Recognize and speak the basic words about Dragon Boat festival and Zongzi.
9. Understand the difference between Chinese and Portuguese festival culture and food culture.
10. Change the recognition of traditional Chinese food.
11. Know how to make Zongzi and taste traditional Chinese food.
12. Have more interest in learning Chinese language and Chinese culture.

PPT of Dragon Boat Festival workshop:





1. What date is Dragon Boat Festival takes place every year?

2. Why people throw “zongzi” into the river?

3. Who is Qu Yuan?



Video





1. What date is Dragon Boat Festival takes place every year?

2. Why people throw “zongzi” into the river?

3. Who is Qu Yuan?



Dragon Boat Festival 端午节 duān w ŭjié

Sticky rice dumpling 粽子 zòng zi

Make sticky rice dumpling 包粽子 bāo zòng zi

Dragon boat 龙舟 lóng zhōu

Dragon boat race 赛龙舟 sài lóng zhōu





KAHOOT



What is your taste?





How to make Zongzi



Thank You!

